

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., February 26, 1931

NEW SERIES
VOLUME XXXIII. No. 9

REGIONAL MEETINGS AND PASTORS

As the shepherd goeth before his sheep, so in order to secure a large attendance for the regional meetings and the Statewide meeting the pastors must lead the way. The importance of these meetings, in view of the emergencies of our work, make it imperative that every pastor shall attend at least one of the meetings. And in order that his attendance may mean more, some of his deacons should be prevailed upon to attend. These meetings are for information and inspiration and in the interest of our Cooperative work. In order that this information and inspiration may become effective, the churches must have representatives who will carry back home what the representatives themselves have received. We, therefore, urge that every pastor by correspondence and by personal conversation see that every one of his churches is represented. See the program on the last page of this issue.

—BR—

GOLD SEAL 6% BONDS

Those desiring to receive accrued interest on the Baptist Education Commission's bonds should send in their orders at once as the sales committee has decided that this offer cannot be extended much longer. Those buying after the 15th of March will be asked to pay for accrued interest from December 1st. MAKE YOUR EXCHANGE PAYABLE TO THE BAPTIST EDUCATION COMMISSION.

—BR—

Members of Columbus First Church show proper training. During the illness of Pastor J. D. Franks, deacon F. F. Parsons filled his afternoon appointment at Mt. Vernon, making a good talk to a large audience. The Young People's Unions had charge of the evening worship hour.

The second gas well came in on the property of the Baptist Orphanage near Jackson last Friday. Like the first the flow is estimated at approximately 40,000,000 cubic feet daily. The company is under contract to put down two more wells for gas and one test for oil. The Orphanage is already using the gas for fuel. It gets one-fourth of the profits and all the gas needed for its own use. In addition to the wells contracted for it is probable that others will be sunk.

The Baptist churches of Meridian are delighted to serve as host of the first of the Informational and Inspirational meetings that are to be held in the state during March. This meeting will convene in the First Baptist Church of Meridian Tuesday, March 3rd at 10:00 A.M. All Baptist pastors and at least one or more members of each Baptist Church of district number four are urged to attend. This district embraces counties in east Mississippi. It is important that every church be represented and each pastor be present. A cordial welcome awaits all who come. Lunch will be served at noon by the Baptist women of the city.

We appreciate the fine response many are making to our request for news and other help. Let us hear from all the rest.

Hon. Wm. D. Upshaw of Georgia is touring Texas, speaking constantly on prohibition, under the auspices of the Anti-Saloon League.

Somebody has fooled an exchange or two into believing that Who's Who includes Charles Aug. Lindberg in its notables. We fail to find him.

Drew Shankle is editor of "Morning Son", published weekly for young people's department by the Parsons Class in First Baptist Church of Columbus.

On page 16 you will find the program for the regional missionary conferences. You will be pleased with this prospect. Make your arrangements to go.

Dr. I. E. Gates of the First Baptist Church, San Antonio, Texas, has been engaged by the Southwestern Seminary to deliver the Founders' Day Address March 11. The occasion marks the twenty-fifth anniversary of an institution's founding.

Mrs. J. P. Harrington of Jackson recently spent a week teaching a class in a training school in Bellevue Church in Memphis. It was a wonderful experience. She had about seventy-five in the class, forty-nine of them securing diplomas. Beside this she had recently another class of fourteen who secured the diplomas. She is now back at Parkway Church and busy.

Gambrell Street Baptist Church, the church of the Southwestern Seminary, has ordained four men during February. In prospects of fruitful ministry it is doubtful that any other four would surpass these. C. O. Cook, of Texas; Nane Starnes, North Carolina; Adolf Lofman, Sweden; and W. P. Young, Tennessee, constituted the quartette. This church under the shadows of the Seminary, would perhaps hold the record in the number of ordinations annually. This is true since most of the Seminary students align themselves with this church. Literally hundreds of Seminary students have been ordained here after their enrollment in the institution.—M.

—BR—

SUNDAY SCHOOL ATTENDANCE

FEB. 26, 1931

Jackson, First Church.....	756
Jackson, Calvary Church.....	901
Jackson, Griffith Memorial Church.....	495
Jackson, Davis Memorial Church.....	373
Jackson, Parkway Church.....	210
Jackson, Northside Church.....	64
Brookhaven Baptist Church.....	495
Holly Springs Baptist Church.....	183
Meridian, First Baptist Church.....	688
Offering \$40.83	
Clinton Baptist Church.....	345
Quitman Baptist Church.....	219
Hattiesburg, Fifth Avenue Baptist Church....	291
Columbus, First Baptist Church.....	976
Offering \$25.67	

THE PASTOR AS A MEMBER SEES HIM

The writer seldom writes for publication. He considers that the space in our papers can be used by persons better qualified to write than himself. Since he seldom writes it does seem, or may seem, that his writings should not be in a critical vein. I believe that certain kinds of criticism, made in the right time and spirit, are necessary. Of course, it is easier to criticize than to do the things which call forth the criticisms, sometimes at least. I am attempting to justify myself for making this criticism by the thought that I do other things than criticize. I really believe that I am my pastor's friend and supporter from every standpoint. If I am that, I believe that I have the right to criticize him, if I do it for his good. Being a loyal member does not, or should not, make me blind to my pastor's weaknesses, if he has them.

The member is accustomed to hear his pastor express his opinion about him. Sometimes that opinion is complimentary, sometimes uncomplimentary. It is usually expressed from the pulpit and in the presence of the congregation, where the member is expected to remain silent. The pastor who does not do this, when occasion calls for it, is in my opinion, not doing his duty, provided he does it in the right spirit. If the pastor has this right, and he does, does not the member have the same right, provided he does it in the right spirit? I think so. But, coming to the point:

I often wonder if the pastor would do and say some of the things which he does and says if he could sit in the pew and see himself as the members see him? Perhaps the minister will say that he is not required to please the member. Certainly he is not required to be a time-server, a compromiser, one who cares more for the praise of men than the praise of God. Right thinking members do not want him to be this. But if he could see himself as the member sees him would he use the style of preaching and pulpit manners that he does use? Does he ever ask himself, "Is my voice and manner agreeable to my listeners?" "Is my message, my manner so natural that my hearers do not see me, only hear my message, or so unnatural that they fail to get the message while observing my mannerisms?"

A case came under the writers observation which illustrates my thought. A member just up from a long spell of sickness, attended church on Sunday morning. The pastor preached a long sermon, and got worked up to a high degree during its delivery, preaching in thunderous tones and gesticulating wildly and aimlessly, almost threw this member who was weak and nervous, into a state of hysteria. Was that right or sensible? Did his sermon accomplish the good it would have accomplished if he had used better judgment as to its length and delivery? It seems a pity that attending church should be looked forward to with dread, and by people who really enjoy going to church, because of the tactlessness of the minister. That condition does not exist sometimes. I have seen a few funerals made so long that the congregation tired out before the end, many of them leaving before the service ended. Was that good judgment? If any service should be planned with good judgment and consideration for the bereaved, it does seem that funerals should. Often times the bereaved are worn out and physically exhausted from nursing and sorrow. To make them sit or stand, as often happens, through a long service, is very bad judgment, to say the least.

I am tempted to believe that much of the loud speaking and wild gestures which we see in the pulpit are a substitute for study and preparation on the part of the minister. Some gesticulating is appropriate and necessary if it emphasizes the thought. Some modulation is necessary if the speaker is to escape being monotonous. What we are aiming at is the habit we sometimes see of rending the air and ears, turning black in the face, going through a series of physical contortions which leaves the speaker exhausted and panting for breath, while the long-suffering member quietly wonders what it is all about. It is related that Dr. Broadus was lecturing a class of

young ministers on one occasion, when a horse-drawn cart went by, rattling and bumping over the cobblestones, making so much noise that the great teacher stopped speaking until it had passed. Then with a quizzical smile he remarked, "Gentlemen, it is empty." The class caught the point, it is said.

I have seen many a good sermon ruined by the thoughtless and tactless way in which it was delivered. On the other hand, I have heard some which, to my thinking, did not have much merit from a homiletical standpoint, make a fine impression by the pleasing and agreeable style of the speaker. I truly believe that the minister should give as much thought to his voice and manner as to the sermon itself. Your voice and manner, brother, is a part of the sermon.

I believe that every minister should make a program for each service. Not to do so is to conduct it in a haphazard way. The dignity of a religious service, and the Great Being in whose name we are worshipping, demand this. Things will be forgotten, the omitting of which will hurt the service and cause embarrassment, if this is not done.

I believe every minister should begin and end his service on time. Not to begin on time is to be careless with the truth. Not to end on time is unfair to the congregation. It is far better to stop when everyone wants you to continue than to continue until everyone wants you to stop. The men and women who make up the pastor's congregation and who pay his salary, have rights that ought to be respected.

Lest this article become tedious, I close. Every word of it has been written in a brotherly spirit, believing with all my heart that the pastors to whom it applies, and I trust they are few, are robbing themselves of influence and power by doing the things criticised above.

—A Member.

THE WICKERSHAM REPORT
H. Beauchamp

Those who believe in prohibition have every reason to rejoice in the Report of the Wickersham Commission on Law Observance and Enforcement, and particularly in President Hoover's address accompanying its submission to Congress. True, each member of the Commission made individual reports relating to various difficulties and offering their individual opinions as possible alternatives for the Report of the Commission. These opinions, however, do not constitute the Report. When all is summed up, the Report of the Commission says in substance, but very clearly, "keep the Eighteenth Amendment and give it adequate enforcement."

The significant thing about it is that the Report of the Commission, a majority of whom are wet, or at least moist, and not one who may be classed as a "fanatical dry," after eighteen months of investigation, study and conferences, with all the data in their hands that the whole country could furnish them, collected and collated by trained experts, and having the opinion and advice of numerous leaders, both wet and dry, says,

"We are convinced that it (the repeal of the Eighteenth Amendment) would be a step backward . . . and would be likely to lead to conditions quite as bad as we are seeking to escape."

This is the strongest endorsement that prohibition could possibly receive. A petition, for prohibition, signed by a million private citizens would not mean as much. The claim of the wets so widely published, that the Report is a "straddle" of the prohibition question, is all bunk and characteristic of the dishonesty and deception so often displayed by the liquor crowd. President Hoover most heartily agreed with the Report, recommending it all except its suggestion of a possible revision of the Eighteenth Amendment "at some future time," "should enforcement not prove successful." In his characteristic level-headed fashion, he made it very clear and emphatic that he did not recommend keeping open the question of retaining and enforcing the Eighteenth Amendment, saying, "my duty, and that of all executive officers, is clear—to enforce the law with all the

means at our disposal without equivocation or reservation."

Colonel H. W. Anderson's Scheme

The individual opinion of Colonel Anderson and his plan suggested as an alternative for prohibition, which has been given such wide publicity and some sort of endorsement by the five other wet (or moist) members of the Commission, deserves some attention. Examined closely, it is nothing more nor less than an outright and abject surrender to the liquor interests, which would fill this country with liquor and make it a veritable boot-legger's heaven, besides being subject to the chief objections that the wets have habitually urged against the Eighteenth Amendment as being "sumptuary" and usurping the police functions of the States. It is a dripping wet scheme which he picked up over in Europe and wants America to adopt, the chief virtue of which he claims is that it would put the boot-legger out of business by taking his profits away from him. In this, however, he is seriously mistaken, as we shall see.

His scheme contemplates a gigantic National privately-owned Corporation created and protected by the Federal Government, that would have a monopoly of the manufacture and sale of liquor in the whole country (except that in the hands of the boot-leggers), with an annual business turnover of \$3,000,000,000.00 or more. There would be forty-eight State Corporations and forty-eight State agencies to which it would sell liquor. These, in turn, would sell to the retail agents in every community. There would also be a great National Government "Commission on Liquor Control" to co-operate with and foster the business of the corporation, with forty-eight similar State Commissions. It would be one of the biggest businesses in the country (or the world, as for that),—a gigantic octopus, with its blood-sucking talons reaching to every community in America. The distillers and brewers of other years never had one-third the political and financial influence and power that this gigantic Corporation would have. No "dry" need ever think of running for any office, from constable to President, when this huge concern gets a going. The expense of all these Corporations, Commissions and agencies would be borne by the retail liquor business, with the private stock-holders guaranteed ample interest on their entire investment and enough more to return to them, in a few years, their entire invested capital. In addition to this, the Government and States must be reimbursed for all the expenses they have incurred in the matter, including the support of all these Commissions, and leave a large over-plus in the National and State treasuries for various works of education and charity, such as maintaining something like Keely Institutes over the land to, in some measure, undo the harm their liquor business has wrought. It would be good to have the Keely Institutes back again, if his scheme goes over, for prohibition has just about put them all out of business, by largely removing the necessity for them. Of course, there will be all the expense of the retail liquor business just as the old-time saloon-keepers had. The Government and States would be able to dispense with their enforcement agencies, for Colonel Anderson has very graciously guaranteed that his scheme will put the boot-leggers out of business. With no prohibition officers to dodge, a boot-legger who could not successfully compete with a business like that, loaded down, as it is, with all these expenses, Government and State charges, with profits piled upon profits, would be a very poor business man indeed. The boot-legger competed profitably with our old-time saloon, which was the essence of simplicity and economy compared with this gigantic cumbersome and complicated system, with its big aggregation of high salaried corporation officers, commissioners and agents over agents.

Colonel Anderson's great National Commission would be a Federal "price fixing" body, and that would be something new in this country. It would be a short step from there to "price fixing" for wheat, corn, cotton, coal, etc., and then communism could easily follow,—all this imported

Continued on page 5

Housetop and Inner Chamber

It is said that Gen. Smedley D. Butler of the Marine Corps will resign to go on the lecture platform.

Dr. C. G. Clark, pastor of Central Church in New Orleans, is temporarily filling the chair of Old Testament Exposition made vacant by the retirement of Dr. J. E. Dean.

Dr. Geo. H. Crutcher, pastor in Tampa, Fla., says that his church has over 600 members and they do not have any Sunday School officer or teacher who plays cards or dances.

We have heard some discussion of Louisiana and Arkansas Baptists combining their state papers into one. Our judgment is that it wouldn't last long. Somebody would start another paper.

It is said that soon the American Red Cross will have emergency first aid stations on all the important highways in the United States. About 1,000,000 people annually are injured in highway automobile accidents.

A recent religious census made in Vicksburg showed more Baptists in that city who are not members of the Vicksburg churches than there are members of both the Baptist churches in that city. How is it in Jackson?

A telegram from Dr. L. R. Scarborough tells of the death of Dr. Forrest Smith, pastor of Broadway Church, Ft. Worth. He has for many years been one of the leading spirits in the work of Texas Baptists. He was a native of Tennessee.

Will Southern Baptists continue to let trustees and friends endorse notes to save the Baptist Bible Institute? Why not pay the debt and free the Institute of its burden? Help us finish the task by May 1.—W. W. Hamilton, President, New Orleans.

The Lord continues to show his favor toward the Baptist Bible Institute. Multitudes of people have made offerings in small amounts recently. This enabled the trustees to reduce the amount required by the bank Feb. 1 from \$25,000 to \$12,000 at present. Of course this is but a fraction of the indebtedness, but this is the part of it that was giving immediate concern. Will you, on your knees, ask the Lord to send such assistance as he sees necessary that the work may not be hindered?

We are beginning work as pastor at Springfield and Guyton, Georgia, two half-time churches. It is with regrets we leave Mississippi, but are happy over the prospect of this new field of labor. We have thoroughly enjoyed our four years of labor in Mississippi. The fellowship with Bros. Byrd, Williams, Hunter, and Miss Cameron was most delightful. The contacts with the workers of the other departments as well as the pastors and workers over the state were very pleasant. I shall follow with interest the developments in Mississippi.—Lloyd Garland.

Some day there will be a succession of bronze tablets or some such suitable markers in each of our Baptist colleges in Mississippi, and perhaps in our Baptist churches, bearing the names of our men and women who have gone to the foreign mission field. They well deserve such recognition, and it would serve to put the proper emphasis on a work worthy the best of our young people. Some years ago, visiting Eton College near London we were impressed with the multitude of such bronze tablets in memory of those who had lost their lives in the service of their country in the World War. Why should not the Lord's servants who have been on the frontiers of the kingdom have such recognition? And what a fine body of men and women they are. Who wants to start it?

Welcome to W. Howard Smith, whose letter from Longview will be found elsewhere.

The Alabama Baptist shows up the tricks of J. J. Raskob and his Association for the Repeal of the Eighteenth Amendment. Recently an effort was made to show that the lawyers of the United States had voted for repeal, when as a matter of fact less than half of the members of the Bar Association voted for repeal and less than twenty per cent of the lawyers belong to the association, and a large part of those who voted for repeal live in the wet cities like New York, Baltimore and Boston.

Minutes of Benton County Association give the names of J. W. Crump, Mrs. Emma Simpson, and J. W. Gresham as Moderator, Clerk and Treasurer. There are nine ordained ministers. There are eleven churches in the county. The statistics are not tabulated in the minutes. The membership is 1,613. There were 103 baptized. Nothing is reported as given to missions. This must have been an oversight. We cannot think of a whole association going a year without anything given to missions, education or benevolence.

Recently Mr. James Hamilton Lewis, who has been elected U. S. Senator in Illinois, made a visit to Mississippi, evidently sent by the liquor men to line up the Democrats of the South in an effort to put out a whiskey candidate for President in 1932. There are a few would-be leaders of the South who are willing to be led around by the liquor interests, by the nose, but if the rank and file of decent people in our part of the country accept such leadership, we have been mightily deceived in their intelligence and moral character.

The Baptist Record of Iowa (our name-sake) says there are 1,080,158 church members in Iowa. About five per cent of these are Baptists. The most numerous are Catholics first, then Lutherans, Methodists, Presbyterians, Disciples, with Baptists sixth. It is said that Iowa stands in the thirty-fourth place among the states in ratio of church members, having only 45 per cent. It looks like there is room to grow. In Mississippi there are probably about as many church members as in Iowa and more than fifty per cent of them Baptists. But someone has said that they do not weigh as well as they count.

Rev. and Mrs. P. A. Haman were given a reception last Friday at the First Baptist Church in Jackson, on the sixty-fifth anniversary of their wedding. This beloved couple are greatly beloved and honored in their church and in Jackson, where they have made their home for several years. Brother Haman has been a minister of the gospel for about the same length of time as that of his married life. And while now not in the active pastorate is as much interested in the work of the churches as he ever was. He has been a student from his boyhood days, and we know no man whose language is more exact and expressive. He has generally served rural churches and never spared himself in his devotion to them or to the Master. In his early ministry he was a pastor of important churches in Arkansas, but for more than thirty years has been back among his brethren in Mississippi. His home for many years during his active ministry was on a farm near Learned, where he grew up. His wife, like many a preacher's wife, gave herself to the care of the home and of the children while her husband was out ministering to others. In her sphere she was as faithful as he in his. Now they live among their children and those who love and honor them, and are a benediction to all with whom they come into contact. May they continue to flourish like the palm tree, bringing forth fruit in old age. Brother Haman was as a boy a loyal soldier of the Southern Confederacy.

The Living Church, Episcopal, reports 1,265 fewer baptisms in 1930 than in 1929 and a falling off in contributions of \$60,595. But the number of communicants increased by 20,415.

Pastor L. D. Sellers asks that the brethren pray for his work at Shiloh Church at Mt. Pisgah in Carroll County, where he will have Dr. Caswell with him in a meeting; also for Harmony Church, where brother L. D. Posey will assist him. Recently brother Lee was buried at Harmony. He leaves two sons, Guy and O. O. Brother Sellers and wife recently welcomed a fine boy in their home.

Dr. Edwin M. Poteat in an article in The Christian Index of Feb. 8 advocates having a chair of Religion in state educational institutions. Dr. Poteat has been a pastor, a college president and a teacher in Shanghai College in China. He advocates such teaching of religion as will give general information but without the purpose to make a man a Christian. Here is a part of what he says: "In carrying Chinese students (including Confucianists, Buddhists, and others) through a course in the History of Religion, I frequently said to them, 'Here we are students of history, the history of religion, which if estimated by its influence on Government, Education, Art, Literature, must be judged one of the most important if not the most important interest in the total life of mankind. Here prejudice, intolerance, must give place to scientific gathering and handling of facts, and to sympathetic appreciation and appraisal of the facts. I am a Christian, but I am not in this room concerned to persuade you to become Christians. Outside this room, and in my character as your friend, I shall be glad to confer with you on your personal attitudes and beliefs; to tell you why I acknowledge a Crucified Man as Lord of all worlds. But here, even when we come as we shall to the study of Christianity, it is my duty to confine myself to historical and scientific exposition. Here we prove all things and each holds fast to what he sees to be good.' We confess we do not see any use sending such a man as missionary to China."

On a recent Sunday at Richland Church, Rankin County, at the close of the morning sermon one of the leading laymen came forward and requested the pastor, Rev. D. J. Miley, be seated in front of the pulpit. In like manner the pastor's faithful companion was seated by his side. All eyes were turned towards the two, many wondering—none more than the pastor and his wife—what it could mean. Then the layman, the master of ceremonies, proceeded to advise that a quarter of a century of relationship had passed into history. In a very eloquent and impressive way he spoke of the changes that had come during this period of eventful years. How that many of those who were present at the beginning of this pastoral relationship had gone to their reward; how those who remain have changed in their physical appearance; how customs have changed—the automobile supplanting the horse and buggy and many other things that are much in evidence. But in the midst of the many changes, the love of pastor, wife and people had not failed each other, but rather had grown stronger with the passing years. And now it had become the very great privilege and pleasure of the speaker, in behalf of the church, to present a gift, not only as a token of appreciation of the very loyal service rendered, but of the love and esteem in which both pastor and wife are held by the church.

He then proceeded to present to the two an exquisite and beautifully engraved silver gift of intrinsic worth, bearing the name of church, pastor and wife, also the dates, 1906-1931.

Surely it was an "anointing beforehand"—flowers for the living—such as the pastor has always craved, and for which he constantly pleads. "Blest be the tie that binds."

Notwithstanding the long relationship of this church and pastor—the longest of any in his life's work—it is only one of the five to which he preaches, he giving half time to one of the other four.

Editorials

THE PROPER PERSPECTIVE OR "I WENT TO THE SANCTUARY"

Perspective means seeing through, or seeing thoroughly. A man cannot see through without seeing thoroughly. That is his vision of the end or the final outcome will be faulty if he does not see thoroughly all the facts and factors in the present situation. There is a common saying that a half truth is the worst sort of lie. Maybe akin to this is Pope's saying,

"Drink deep or touch not the Pyrean spring
A little learning is a dangerous thing."

Perspective is seeing things in their proper relations. It is difficult for people in the midst of events to properly evaluate them or to see their real purpose and the outcome. But unless one does see things in their proper perspective he does not understand their meaning and he may be entirely mistaken as to their final effect. For this reason every man needs the direction of the hand of God in his life. He says, "I am the beginning and the end, the first and the last, the Alpha and Omega". God sees the end from the beginning; he knows the connection of things with one another, their relationships, and he only can guide us through their perplexity, avoiding confusion, finding our place in them all, and helping us to get the benefit of all.

But a recognition of the existence of God is not enough to enable a man to get the proper perspective. The touch with God must come by proper contact with the house of God, the Church of Christ as a divine institution, the medium through which our relationships are properly adjusted. The writer of the Seventy-third Psalm says this confusion was "too painful for me until I went into the sanctuary of God".

Here confusion is removed, false estimates are corrected, improper views of life abandoned, the proper perspective restored. The turning point in this Psalm is the seventeenth verse. And it indicates the turning point in life. The Psalm is well worth careful study for it shows the mistaken outlook of a man who sees every thing going wrong with the world, that hopeless pessimism settles on the soul of one who stays away from church. Cynicism settles on a man who looks out on the world apart from God, and apart from the place of worship and fellowship with God's people. And the more serious and thoughtful the man is the more perplexing the world becomes to him when he has lost the proper perspective, when he no longer looks out upon the world from any other outlook than "the sanctuary of God". Life becomes a disappointment, existence an illusion and all the world is topsy turvy.

The writer of this Psalm is giving his own inner history, and like that of Solomon in the book of Ecclesiastes it is for a while sunk in depression and bewilderment. He starts out, to be sure with the shout of assurance, "Surely God is good to Israel", but it is the announcement of a conclusion to which he has arrived after going through the slough of despond. Then he shows you the trail over which he has come. He says, "My steps had well nigh slipped; my feet were almost gone. And then he tells the reason. He had seen the wicked prosper and the righteous suffer. He had seen men succeed in wickedness and others fail who had walked uprightly. And he about came to the conclusion that it didn't pay anyway to do right. What's the good of it all; what's the use of it all. "Surely in vain have I cleansed my heart, and washed my hands in innocency. For all the day long have I been plagued and chastened every morning".

Oh brother, you have stayed away from the sanctuary; you have gotten the wrong perspective. Fortunately this man came back. He even apologized for the thoughts that had been running through his head. He says to God: "If I had said I will speak thus, behold I had dealt treacherously with the generation of thy children". But when he came back to the sanctuary it took all the sourness and bitterness out of him. The fault-finding and complaining were gone be-

cause he came to the proper perspective. It took the acidity out of him. The spirit of grumbling and complaining were gone.

There is nothing that so corrects the vision as attendance on the "sanctuary of God". It sweetens the spirit. All the intricate details of life settle in their proper places and perform their proper functions. The clouds go and the sunshine comes. And we say with the Psalmist, "It is good for me to draw near unto God. I have made the Lord Jehovah my refuge, that I may tell of all thy works".

VISION OF JESUS

We are thinking now of that vision of the Master which was given to John on the Isle of Patmos when he heard the voice as of a trumpet. He tells of it in the first chapter of Revelation. He says I was in the Spirit on the Lord's day.

It is true that the disciples could never get an adequate conception of Jesus while they were with Him in the flesh. This was due in part to the limitations which He had imposed on himself. But it was due more than that to the impossibility of the unaided natural man to understand him. But now the promise of Jesus concerning the Spirit is fulfilled that the Spirit would take the things of Christ and show them unto them. John is "in the Spirit".

John saw one like the Son of Man in the midst of the lampstands, or candlesticks. The sphere of the Master's activities and the object of His concern will be found in the churches. If you want to find him, that is the place to look for him. If you desire to work with Him and for Him, you will find the churches the place in which to do it. Men who are spending their time in trying to work through other organizations, or independently are wasting much of their time and their energies. Jesus is still walking among the golden lampstands. You'll find him there.

The description of Jesus is symbolic and instructive. It had probably been about sixty years since John had seen Jesus. But he could not forget how he looked. And while he is now in a new role John does not fail to recognize him as one like the Son of Man. Our Lord Jesus carries with Him all the essential qualities of humanity in his heavenly kingdom.

His dress was significant of his office as Priest-King. He was clothed with a garment down to his feet and girt about the breast with a golden girdle. Majesty and holiness, indicative of His office are indicated also in that his head and hair were white as snow, or wool. As a king he exercises authority over his people in the churches. As a priest he represents them before God. He makes intercession for us at the right hand of God. He is our mediator, our means of access to God forevermore. His eyes were as a flame of fire, searching the inmost recesses of our souls. All things are naked and open before the eyes of Him with whom we have to do. His face was as the sun shineth in his strength. Kingly majesty is evident on the countenance of our only great High Priest.

His feet were like the glowing brass in a fiery furnace or that which has just come from the furnace. Infinite righteousness, and tireless, exhaustless energy and activity are here indicated. In this he is the example, inspiration and motivating power among the churches.

His voice was as the sound of many waters. This is symbolic not only of majesty, but the variety of ways in which Jesus voices the revelation of God. Those who have stood by the sea shore and listened as John did to the beating surf on a rocky coast will recall its majestic music. Those who have stood in awe at the resounding roar of Niagara Falls as it thundered over the precipice and beat itself into spray and clouds at the foot of the cataract will recall the majestic music which no orchestra on earth can imitate. It is the blending of a million sounds into one voice. Our Lord speaks to us in all that we see in heaven and earth, in all that we hear of sounds in forest and stream, in voice of birds and men; in all that we experience in daily life; in all that we feel of aspiration and longing; in the gentle stillness of meditation and spiritual impression. His voice is as the

voice of many waters.

There is no more meaningful symbol than "the sword". And there is no difficulty in understanding it. A sword is for fighting. It means conflict, battle, personal encounter; hand to hand fighting. "The Son of God goes forth to war". He himself says that he came not to send peace but a sword. As Jehu said to Joram, "What peace so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" There is no chance for peace until the earth is subdued to the will of God. Lincoln said there could be nothing but conflict with the states half slave and half free. As long as there is an irreconcilable difference between darkness and light between right and wrong there will be plenty of good fighting to do. All the "good will" meetings in the world won't settle the question between truth and error, between the forces of righteousness and unrighteousness.

It is a striking figure we have here that the sword "proceedeth out of his mouth". There is no difficulty of interpretation here. It is easy to see that the fighting which Jesus does and which he authorizes is not to be done by the hands but by the lips. It is by the preaching and teaching of the gospel of Jesus that the world is to be subdued to his will. It is a non-violent aggressive campaign of truth and reason. We overcome by the blood of Jesus and the word of our testimony. The appeal is not to violence but to conscience and reason. The religion of Jesus, the truth itself is only hindered by violence. The clock of progress has often been set back by the sword. Parliament means government by speech. It has been substituted for the force of arms in civilized nations, and will come to be the method among nations. Certainly it is the method of Jesus and the gospel of the kingdom.

"SMITE ME, I PRAY THEE" OR CAPITALIZING A BLACK EYE

Recently a prominent colored brother came into the meeting of Southern Baptist editors to interest them in a school of which he was head. He wanted an expression from them of good will, but said in concluding that he hoped they would do something for him, if it were only to kick him out of the room. He was probably shrewd enough to foresee that if he were dealt with in a hostile and violent manner that it would bring him more sympathy and support than any thing that could be done to him.

In this he was reckoning according to scripture example and the facts in modern political history. You recall the scripture incident of how one of the sons of the prophets said to his neighbor, "Smite me, I pray thee". Being refused he found another man who was accommodating enough to give him a solar plexus. This was just what he wanted and with this black eye he went to the king and was successful in his mission.

And this all started us to thinking about how modern politicians make capital of their bruises and black eyes. You may have heard of a man who wanted to be governor of Alaska or some other place who got himself beaten up by using violent speech, and largely on the strength of it went into office. Succeeding once by this method a similar experience produced similar results.

Indeed it has come to be the popular means of political success. If a man can raise a hullabaloo about having been persecuted and mistreated, he is on the high road to any office desired.

Religious demagogues have not been slow to learn the trick. If a man can get himself tried for heresy it is about as cheap and effective way to advertise himself with a certain class of people as the modernist mind has discovered. This will immediately give him notoriety which no sort of ability could secure, and which constructive leadership could not attain in years of good service. Indeed it was a parson apparently who discovered the method of capitalizing a black eye. But look out for him, he is apt to appear on the stump as well as behind the sacred desk or in cap and gown.

While he w
oud overshadow
out of the clou
in whom I an
Matt. 17:5.

In the trans
esting place f
and a reward
They had acc
all and follow
confirmed and
His glory—glo
Father.

Here is also
concerning Hi
witness is wha
First, note t
the Divine Son
loved Son, in
have the high
Deity of Jesus
this doctrine b
tism of Jesus
transfiguration

"But what
this doctrine?
ant for two re
His teachings
authority than
kind. Neither
to impart spir
create a new
Confucious, or

Again: If
men, there w
death. For no
ment for the
resurrection f
of salvation f

But the dis
of Divine love
sinning and s
istry. They
power of the
had just gotte
had with the
shining out t
now, behold,
witness to th
entire life ha
God the Fath

Jesus Chris
pleter of the
ecy. And, a
the work whi
having compl
sins—He has
to appear be

Next, note
His teachings
ye Him". G
kind, to hea
begotten Son
the prophets
standing at t
the dawn of

All that th
aspired unto
And hencefor
Him. We ca
prophets only
His life of s
ner's substit

Hear Him
senger, as th
dispensation.
Heaven, pro
He came, b
life and ligh
who were si
of the shado
ment writin
things of C
So, today, t
minds, bring
the great F
spiration.

If Christ

THE VOICE OUT OF THE CLOUD

D. W. McLeod

While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17:5.

In the transfiguration of Christ there was a resting place for the confidence of the disciples, and a reward for their recent confession of Him. They had accepted Him as the Messiah—had left all and followed Him. And now their faith is confirmed and rewarded by this manifestation of His glory—glory as of the only begotten of the Father.

Here is also a fresh witness from Heaven, concerning Him whom they had trusted. This witness is what we are to consider at this time.

First, note the Father's testimony concerning the Divine Sonship of Jesus: "This is my beloved Son, in whom I am well pleased." We have the highest authority for emphasizing the Deity of Jesus Christ—the emphasis placed upon this doctrine by the Father Himself, at the baptism of Jesus in the Jordan, and again at His transfiguration.

"But what is the importance of emphasizing this doctrine?" we may be asked. It is important for two reasons: If Christ was not Divine, His teachings would carry with them no more authority than those of any other teacher of mankind. Neither would they have any more power to impart spiritual life and true happiness, or to create a new civilization, than the teachings of Confucius, or Buddha, or Mohammed.

Again: If Jesus was only human, like other men, there would be no saving efficacy in His death. For no mere man could ever make atonement for the sins of others. There would be no resurrection from the dead; and hence, no hope of salvation for mankind.

But the disciples had seen the manifestation of Divine love in Christ's whole attitude toward sinning and suffering humanity, during His ministry. They had witnessed the display of the power of the God-head in His miracles. They had just gotten a glimpse of the glory which He had with the Father before the world was—shining out through the veil of His flesh. And now, behold, a voice out of the cloud, bearing witness to the fact of His Deity, and that His entire life had given satisfaction to the heart of God the Father.

Jesus Christ came into the world as the completer of the law, and the fulfillment of prophecy. And, as our High Priest—having finished the work which the Father gave Him to do, and having completed the atoning sacrifice for our sins—He has entered into Heaven itself, there to appear before the face of God on our behalf.

Next, note the solemn call to men, to listen to His teachings and submit to His authority: "Hear ye Him." God the Father is calling upon mankind, to hear and heed the voice of His only begotten Son. The dispensation of Moses and the prophets has ended. These disciples were standing at the threshold of a new dispensation—the dawn of a new era.

All that the law aimed at, all that the prophets aspired unto, found their fulfillment in Christ. And henceforth all men are commanded to hear Him. We can rightly interpret the law and the prophets only in the light of Christ's teachings, His life of service, and His suffering as the sinner's substitute.

Hear Him as Heaven's last and greatest messenger, as the Teacher and Lawgiver of the new dispensation. His is a clear, distinct voice from Heaven, proclaiming the perfect will of God. He came, bringing glad tidings—a message of life and light and love and immortality—to those who were sitting in darkness and in the region of the shadow of death. In all the New Testament writings the Holy Spirit has taken the things of Christ and revealed them unto men. So, today, the Spirit illumines our hearts and minds, bringing us into spiritual contact with the great Father, by means of the Word of Inspiration.

If Christ is the Divine Teacher and Lawgiver,

we cannot afford to set aside His word, or any portion of it, for the teachings of men—however wise, or learned, or pious; no matter how much good they may have accomplished in the world. We must eliminate from their creeds everything that we find in conflict with the teachings of Christ, as set forth in the New Testament. We must turn away from the din of human voices, and listen to that Voice only, which speaks from Heaven with Divine authority. When that Voice spoke to Paul, he conferred not with flesh and blood, but immediately obeyed.

Our attitude toward that Voice Divine will determine our standing with God, and our eternal destiny. But we shall have to keep very close to the word of God, relying on the Holy Spirit to illumine our understanding; or we shall fall into very grievous error—not being able to distinguish the voice of Christ from the voices of men;—and confusion will result.

We should never raise the question of essentials and non-essentials. When Christ speaks, it is ours to obey. Obedience is the test of discipleship: "Why call ye me, Lord, Lord, and do not the things which I say?" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

The New Testament emphasizes the duty of every individual, to accept Christ's teachings; to surrender to Him as Lord, and to obey His commands—whatever others may, or may not, do or say. It also contains many promises for those who renounce all and follow Him; who accept the New Testament teaching as the complete expression of His sovereignty, the final authoritative word in all matters of doctrine and duty.

FAMILY WORSHIP, A RARE PRIVILEGE FOR MAN

(The general theme of the Pastors' and Laymen's Conference held in connection with the Water Valley State Convention was WORSHIP. The theme for the morning of the second day was, "Worship In The Home". After the discussion of the morning a motion was passed requesting the writer to discuss the question in the columns of The Baptist Record. It was also suggested in the motion that the question be discussed more fully than the limitations of the Conference time would permit. Hence, several short articles will follow this one.)

Life should always be considered in terms of its privileges. For life is a privilege and is filled with privileges. True, duty and responsibility accompany privilege but the latter is the parent of the former and should be so regarded.

And the sweetest privilege of life is the family. What greater happiness can one seek than is to be found in the family relationship, and what keener joy can one desire than that of sacrificing for those of his own fireside circle? And if it be otherwise, there is something wrong with the family or the individual, or both.

If the family relationship is the sweetest, then the most sacred is that of worshipping God. Just to pause in life's mad rush, and adore Him because He is good, and ask Him to make us good; just to recognize His hatred for evil and ask Him to help us to eschew evil; just to praise Him because He loves and is love, and seek His help to love Him back and love a lost world as He does; thus, to hold blessed communion with our spiritual Father is a privilege to be shared only by those who have been saved from the clutches of sin to the blessed Family of God. Now, gather the family for worship of God and you have the privilege which is among the rarest God permits us to enjoy.

For the family, each believing in all, to meet at the Home altar to praise His name in the days of prosperity; to seek His strength in the days of burden; to seek His shelter in the days of storm and doubt; to reach up together for His hand in the days of darkness and despair; to hold blessed communion with the true God day by day will make mark on the human soul which will tell in all eternity. The family altar is a privilege which may well be sought by all God-fearing people.

HEART OF THE SERMON

Samuel Judson Porter, Pastor

First Baptist Church, Washington, D. C.

Reverence

The sense of God is needful. The ancient Jew feared to tread on a piece of paper lest it contain the name of Jehovah, and would not so much as pronounce the awesome word lest he take it upon unclean lips. The sense of awe is too delicate to be trifled with. The slightest breach of reverence easily ends in profanation. In the only place in the Old Testament where the Seraphim are mentioned, these mystical and mighty creatures encircling the throne, are crying continually, "Holy, Holy, Holy," and before the dazzling splendor of God they cover their faces with their wings. In them the consciousness of God was supreme. Without this the mystery and the wonder and the worship of life are reduced to a mean level. Reverence for his Word, his day, his house departs. The holy ordinances are lightly regarded and the entire equipage of religion falls into ridicule. Such irreverence results in discounting humanity, followed by disrespect for marriage and the sanctity of the family. Then comes disloyalty and disregard for law. Our times show a distressing lack of reverence in the churches. Slang and jest in the pulpit, with frivolous music to match, have been as "the offering of strange fire before the Lord." In many places set apart for worship conviviality has left little room for devotion and spiritual worship. The flame from the lamp of reverence is often flicked out by a gust of thoughtless merriment. Isaiah saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple." In the nineteenth chapter of Leviticus the laws governing the most intimate human relationships are urged on this one ground: "Ye shall be holy: for I the Lord your God am holy"; and the term, "I am the Lord your God," is repeated sixteen times! Thus the holiness of God is made the ultimate ground of human obligation.

Continued from page 2

from Europe. We would be making progress, but how? The Government would be in the liquor business, by proxy, but in it just the same, and participating in its profits and particeps criminis in all the harm resulting. Senator Borah, in commenting on this, very properly objected to "flying the American flag over a dram-shop."

Colonel Anderson's scheme provides that the drinker must take out a license,—get a "license book." That is certainly turning the tables. It was bad enough to be a licensed saloon-keeper; but being a "licensed drinker!" Wouldn't that shock you? Who, but a shameless toper, would want to be a "licensed drinker," and carry a "license book" around with him and have the agent keep books on every purchase of liquor he makes? How embarrassing that could sometimes become! It is easy to see what would happen. The drinker would shy around the "drinker's license;" and when he wanted a quiet drink now and then, simply call his bootlegger, whom he may easily reach any hour of the day. A situation practically like this prevails in Canada, and has been cited by those familiar with the situation as one of the chief reasons why boot-legging prevails there.

The Colonel mentions the possibility of certain States electing to stay out of the scheme, assuring us that the Federal Government would protect any "dry" State from rum-runners from adjacent wet States. Does he think that we do not remember what a dismal failure that plan was in other years? And does he think that our present United States Army would be a force large enough to effectively patrol the boundaries of the States that are normally dry? Is it not altogether possible that the gigantic liquor Corporation and its fostering National Commission could probably force every State into the scheme in self defense? When maturely considered, it is all but certain that the Eighteenth Amendment will be retained and possibly the National Prohibition Act rendered more effective by "certain secondary legislation" recommended by the Commission and the President. Dallas, Texas.

ANOTHER ALABASTER BOX

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

There has just come to the Baptist Bible Institute today a box so precious that it is to me too sacred for my hands to touch. This alabaster box contains a wedding ring which has been worn for sixty-two years, and God's aged servant thus writes concerning it:

"This little ring, like its wearer, has served its time and generation and is about to slip away from the finger it has so lovingly encircled for sixty-two years. God can multiply its value a hundred fold if he wills. If not, perhaps one dollar will help the Baptist Bible Institute, and I hope you can get that much for it. From an old resident of New Orleans who is interested in the Institute, but nearly blind and helpless now."

The beloved and consecrated husband sends the above letter and says: "This morning she called me to her bedside and asked for paper and pencil, and to my astonishment she undertook to write the enclosed note to you. It is two years or more since she attempted to write because she is so nearly blind."

Every one who reads this will join us in gratitude for this beloved saint. We will thank God for one who counts nothing too dear unto herself to be given to the Lord Jesus. Surely he has been anointed afresh by this consecrated and devoted follower of the Saviour! May her anointing of the Saviour lead many others to some real self-denial for him and for his work in New Orleans!

—BR—

THE OBSERVANCE OF EASTER IN BAPTIST CHURCHES

W. C. Hamil

—O—

Easter is a plant with two tap-roots. One reaches into the soil of very early Jewish and Christian history. The other taps the soil of mythology. The one shows evidence of an earnest and commendable desire to commemorate the type and antitype in the Christian system. The other, also commendable in its sphere, is a celebration of the recurrence of the quickening of nature in the spring-time, giving evidence of the increasing activity of physical life and the source of life. During the centuries these two roots, together with lateral roots from various soils, have fed a plant of singular makeup whose flower is of many colors and whose fruit is of strange flavor.

The only mention of Easter in the Scriptures is in 1 Cor. 5:7 of the King James version. Even this was discarded by the American Revision translators who translated the Greek pascha "passover" instead of "Easter".

Webster's Dictionary gives the following concerning the word Easter: "A.-S. easter, eastran, paschal feast, Easter; akin to G. ostern; fr. A.-S. Eastre, a goddess of light or spring, in honor of whom a festival was celebrated in April; whence this month was called in Anglo Saxon Eastermonao. 1. An annual church festival commemorating Christ's resurrection and occurring on Sunday the second day after Good Friday. It corresponds to the pascha or passover of the Jews and most nations still give it this name under the various forms of pascha, pasque, paque, or pask. Easter day, on which the rest of the movable feasts depend, is always the first Sunday after the fourteenth day of the calendar moon which (fourteenth day) falls on, or next after, the 21st of March, according to the rules laid down for the construction of the calendar: so that if the fourteenth day happen to fall on a Sunday, Easter day is the Sunday after."

When did the custom begin?

The Jewish Christians seem to have continued to keep the passover and other Jewish festivals, but Paul seems to disparage such in Gal. 4:10-11 in the following words: "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain."

From Dr. D. S. Schaff of Schaff-Herzog Encyclopedia of Religious Knowledge we get the following: "In the sub-apostolic age (excepting Justyn Martyr) no reference is made to any yearly festival of the resurrection or pascha. No

hint of it in the Didache. Gentile Christians did not place any virtue in keeping such festivals. All through the early centuries the question of meaning and time was debated. At the Council of Nice it was decreed that the time should be Sunday immediately following the fourteenth day of the so-called paschal moon, which happens on or first after the vernal equinox. The vernal equinox invariably falls on March 21st. Easter cannot occur then earlier than March 22nd nor later than April 25th. The Church of England has always observed the day and the Protestant Episcopal Church of America follows it. The Puritans abolished all special recognition of the festival. The churches of Scotland as well as the different non-Episcopal branches of the Protestant church in America are more and more using the day as a means of commemorating the resurrection of the Lord, confirming the faith of men in the hope of the resurrection, and giving expression to the joyous character of the Christian religion."

There were many parties, many different opinions, much controversy, much dissension, and even excommunications over the various phases of the Easter question during the early centuries. Even the decrees of church councils failed to settle the matter to everybody's satisfaction.

The celebration of the Lord's Supper in the course of time became one of the chief rites on Easter and Easter came to be regarded as a time for special effort to turn from spiritual laxness. The practice of observing the Lord's Supper at that season became an obligation in 1215 by decree of a council held in the Lateran in Rome.

From the Century Dictionary and Encyclopedia we have it that Easter corresponds to the Jewish Passover, and that the eggs used in connection with it are symbolical of creation or spring, and that they were colored red to allude to the blood of redemption.

The Catholic Encyclopedia says that the Easter Rabbit is a pagan symbol and emblem of fertility; that the eggs are hidden in nooks and nests in the garden and the children are told that the Easter Rabbit laid them there. It also says that a great many pagan customs celebrating the return of spring gravitated to Easter. Another story told the children is that the Easter eggs came from Rome with the bells which on Thursday go to Rome and return Saturday morning.

The Encyclopedia Britannica has it that "The word Easter is a survival of old Teutonic mythology. There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the Apostolic fathers. Chrysostom commenting on 1 Cor. 5:7, which has erroneously been supposed to refer to an Apostolic observance of Easter, says, 'The whole of time is a festival unto Christians because of the excellency of the good things which have been given.' The sanctity of special times or places was an idea quite alien from the early Christian mind, too profoundly absorbed in the events themselves to think of their external accidents. Origen in the same spirit says that the Christian who dwells on the truths of Christ as our Passover and the gift of the Holy Ghost, is every day keeping an Easter and a Pentecostal feast. The ecclesiastical historian Socrates states with perfect truth that neither Christ nor his Apostles enjoyed the keeping of this or any other festival. 'The Apostles', he writes, 'had no thought of appointing festival days, but of promoting a life of blamelessness and piety,' and he attributes the introduction of the festival of Easter into the church to the perpetuation of an old usage, just as many other customs have been established. Epiphanius, lamenting the dissensions in the church that became the occasion of mockery and ridicule by unbelievers, said, 'Some began the festival before the week, some after the week, some at the beginning, some at the middle, some at the end, thus creating a wonderful and laborious confusion'."

"The Jewish custom and the Gentile custom were contrary. Constantine summoned the Council of Nicea in 325 to settle the controversy. It decided that none should 'follow the blindness of the Jews', but the whole world should keep one

and the same day. But the Bishop of Alexandria the home of astronomical science, was to ascertain the calculations of the astronomers and announce to the churches under his jurisdiction and through the Bishop of Rome, to the Western churches, what day should be observed—a Sunday at a certain time of the moon."

Throughout all the centuries differences concerning times of observance have existed and even now, according to Encyclopedia Britannica churches of Russia, Greece and the Orient differ from the Western churches in the time of observance. The same authority says also that many curious and interesting popular customs have attached themselves to the celebration of Easter.

The New International Encyclopedia says, "The faithful greeted each other with the kiss of peace and the salutation, 'Christ is risen', to which the response was, 'He is risen indeed', and this custom still obtains in Russia after these hundreds of years. The adoption of the Gregorian calendar in 1582 changed Easter in the West, and the East observes a different day. In 1943 Easter in the West will fall on April 25th. Easter eggs and Easter fires are mythological symbols and heathen customs. All observances were to express joy. Dances, fun-making, ball-playing, farcical exhibitions, in which the bishops, canons and other dignitaries of the church engaged, were common."

It appears then that Easter is an institution of complex ancestry—Jewish, Jewish Christian, Pagan, Mythological. It appears further that Greek and Roman Catholic churches capitalized on the human love for the spectacular, and on the fact that, as P. T. Barnum said of the American people, they love to be humbugged, and upon the foundation of the praiseworthy desire on the part of the early Christians to honor the Lord by some kind of demonstration, they have built a strange conglomerate edifice.

It appears also that those denominations of Christians springing from the Roman Catholic Church have retained to a surprising degree many of Rome's ideas, one of which is Easter.

Furthermore, it appears that in the last few decades even Baptists have become inoculated with the Easter bug and it is multiplying rapidly. It is singular, inasmuch as Baptists for ages have claimed either a Scripture command or example for any custom of importance that they observe. Some of them are reversing themselves and are observing without Scripture foundation times and seasons, a practice condemned by Paul, at least by implication in Gal. 4:10-11; Rom. 14:5; Col. 2:16.

There are several causes for this situation:

1. Baptist ignorance of the real origin of Easter and the purpose of its original promoters. They do not know whether it has Scripture sanction or not. They only know that somebody said that it is a celebration of the resurrection of Christ.

2. Baptists and their children are influenced by the nice programs rendered by their neighbor denominations on Easter Sunday.

3. Publishing houses have grown elaborate lists of Easter programs, Easter music, Easter decorations, and Easter catch-penny devices, and their agents are smooth-tongued and their advertisements are convincing to the uninformed—and this last term includes a large part of those having to do with plans and programs for the local churches.

4. Manufacturers of toy chicks, toy rabbits, painted candy eggs, and other Easter novelties are shrewd psychologists.

5. The manufacturers of men's and women's clothing, hats, and other toggery and the manipulators of the ever changing fashions play a large part in aiding this strange religious octopus in fastening his tentacles upon the unsuspecting public consciousness.

6. So that it has become the fashion to observe Easter in all its ramifications and, according to the popular cry, "As well be out of the world as out of the fashion", people blindly follow on.

The overwhelming majority of the people do not know what it is all about. A beautiful, shiny, spring day, beautiful flowers, gay clothes

of the late happy voice Easter ray occasion—

Our people desecration resurrection Lord's day Every body his resurrection engaged

If the off for children they should that these resurrection Baptist

This ch tenth sh

I call a divisions some time ure mar case in t are study thought v gins.

Let the scenes of upon an of time b

Please fact that the close are study carries fact nov plained b The beas until chap witnesses months, v point of

Whatever this chap eight. T the two "spiritual" also our Jesus was these th rupt that Egypt. himself, things re That for 1260 year

In chap mighty a and sea, he did so of a rec temple of ship ther because are to tr two mon is the ho are so lo you say: lem". T before Je estine a days befo in the m ured. T possession by actual of the w and estab the exten time more from the

of the latest fashion, entrancing music, children's happy voices and happy faces, a Sunday picnic, Easter rabbits, Easter egg hunts—a gay, festive occasion—is all they see.

Our people should not be partakers of such desecration on the pretense of celebrating the resurrection of our Lord. Every Sunday is the Lord's day and should remind us he is risen. Every baptism is a symbol and celebration of his resurrection—the only one he authorized and engaged in himself.

If the egg and rabbit picnics must be pulled off for entertainment and enjoyment of the children they should not be held on Sunday, nor should the children be taught the monstrous lie that these things have any connection with the resurrection of Jesus Christ.

Baptist Bible Institute.

STUDIES IN REVELATION

By

L. D. Posey, Itta Bena, Miss.

Chapter Eleven

This chapter now before us, and also the thirteenth should be read before reading these notes.

Introduction

I call attention again to the fact that chapter divisions in the Bible are purely human, and are some times made at such places as to in a measure mar the sense of the scripture. That is the case in the division before us of the book we are studying. There is no break in the line of thought where chapter ten closes and eleven begins.

Let the reader remember that we are studying scenes of judgments that are to be poured out upon an unbelieving world in the closing months of time before the bodily return of our Lord.

Please do not lose sight also just here of the fact that from the beginning of chapter ten to the close of verse fourteen of chapter eleven, we are studying a parenthesis which mentions and carries forward some things that go beyond the point now reached, and will be more fully explained by what is yet to occur. To illustrate: The beast is mentioned here, but not explained until chapter thirteen is reached. Also, the two witnesses testify through a period of forty-two months, which is just that far ahead of the actual point of our present study.

Chapter Eleven Studied

Whatever problems may arise in the study of this chapter, one thing is made clear by verse eight. There it is explained that the place where the two witnesses do their work and are killed, "spiritually is called Sodom and Egypt, where also our Lord was crucified". We know that Jesus was crucified in Jerusalem, but at the time these things will occur, that city will be so corrupt that "spiritually" it will be like Sodom and Egypt. The explanation given by the Holy Spirit himself, shuts us up to the fact that the other things recorded here are to be taken literally. That forbids the stretching out of 1260 days to 1260 years, as so many people try to do.

In chapter ten we saw Jesus who was called a mighty angel, takes formal possession of the land and sea, and gave to John the title deed by which he did so. This chapter opens with the account of a reed being given to John to "measure the temple of God, and the altar, and them that worship therein". He was not to measure the court, because that was given unto the Gentiles who are to tread under foot the holy city for forty-two months. As a matter of course Jerusalem is the holy city, though at that time the morals are so low that it is "spiritually" Sodom. But you say: "There is now no temple in Jerusalem". True; but the Bible distinctly teaches that before Jesus comes, the Jews will be back in Palestine and have a temple and worship as in the days before Jesus came first. That is the temple in the mind of the Spirit, and which John measured. This is another symbolic act of formal possession. The fact that the Jews now control by actual possession or otherwise, more than half of the wealth of the world, and are returning and establishing themselves by the thousands to the extent that there are now located in Palestine more than three times as many as returned from the Babylonian captivity, indicates that the

time is not far distant when they will have a temple and worship in it. A "blueprint" of it has already been made. Let me say here in passing, that absolutely every unfulfilled prophecy in regard to all these matters, could easily be fulfilled to the letter in less than ten years time. That it will be done in that time, I do not say, for no one knows yet; but that it could be done, in what we call the "common course of human events", there is not a shadow of doubt. The sign boards of the Bible and current events all point that way.

Incidentally what is said of the two witnesses that prophesy for twelve hundred and sixty days, proves that the mighty angel in this and the preceding chapter is none other than Jesus, because he calls them his witnesses. No where in the Bible do we have a prophecy that human beings shall be witnesses for an angel, but we do have such in regard to Jesus. You will observe that they exercise their office for exactly the same length of time that Jerusalem is to be trodden under foot by the Gentiles. (That this period here is in no way related to this present gospel age in which we Gentiles have the gospel is clear from the fact that the judgments described in this book, and mentioned in other parts of the Bible, do not begin until the gospel age closes, and God again begins to deal with the Jews as a nation of people. In other words, this period of forty-two months, and the twelve hundred and sixty days mentioned here, cover the same period and are literal. To treat it any other way, produces the greatest confusion. So treated there is perfect harmony.)

As to the identity of these two witnesses, Jesus himself forever settled that of one. He is none other than Elijah. That John the Baptist came in the spirit and power of Elijah as the angel had said he would, Luke 1:17, is true, and was in that respect a type of Elijah; but after John was dead Jesus said, "Elias (Elijah) truly shall first come, and restore all things". Mat. 17:11. Then in the next two verses follows what Jesus said of John the Baptist, showing conclusively that Mal. 3:1 is yet to be fulfilled, because it is used in connection with Christ's coming as a Judge or King to rule, and not as a Lamb to be slain. As to the second of these two witnesses, there is no prophecy that with certainly identifies him. The references in verse four point us back to Zech. 4:2-3. There we find the vision of the golden candlestick and the two olive trees. But these are types themselves, which bring us but little if any nearer the identity of the second witness than we were before turning to them. For about half of the present age, according to reliable history, the best Bible students believed this second witness to be Enoch. But because they believed it, did not make it so. Space forbids bringing forward some plausible reasons for believing that he may be Enoch. But the work done by these two witnesses, is more like that of Moses and Elijah, each in his day, than any other Bible characters so far as we have clear Bible knowledge. So, where there is neither direct text nor context by which we may know with certainty, it is the part of wisdom to be silent.

Jesus gave his two witnesses supernatural power, and all efforts to kill them were in vain, until they had finished their work. Then the beast from the bottomless pit kills them. (We learn more of him in chapter thirteen.) The bodies of these two witnesses were left lying in the streets for three and a half days, and their enemies were having a picnic over them. But at the end of that time, God raised them from the dead, and with a great voice called them up into heaven from the presence of the multitudes of their enemies. Why all that? Because the doctrine of the resurrection and ascension of Jesus is the most hated and ridiculed of any thing in the Bible. So God gives this as another demonstration of his power, and in a way they could not deny, and at a time when the world was preparing to make its last grand effort to exterminate Christianity from the face of the earth. And as there was an earthquake at the resurrection of Jesus, so will there be a mighty earthquake at the time under consideration, and at which time

a tenth of the city of Jerusalem shall fall, and seven thousand people shall be slain.

Beginning with verse fifteen we take up where we left off at the close of chapter nine. Here the seventh trumpet sounds and the final events of the judgment period begin. At that time "there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever". The word "kingdoms" should be singular instead of plural. Then follows a brief outline of the final events of the judgment period. But before we get it in full some other things are given us, and begin with the next chapter.

THE FINE ART OF ADMINISTERING REBUKE

By H. H. Smith

To administer reproof or rebuke in the proper manner, especially if it be done in public, is indeed a fine art. Several years ago the Cleveland Leader published the following incident, which shows that at least one man knew how to do it.

The report says: "Representative Norris, of Nebraska, was on a street car one Sunday morning when there entered a white-haired woman, a man of about thirty, and a well-dressed young woman. The conversation soon made it apparent that the young man and his mother were from a farm and that they were visiting Washington for the first time. He was starting home, leaving her to visit longer with the younger woman, who was her daughter. When the brother rose a little later to say good-bye, at the point where he was to leave the car, his mother threw her arms around his neck and stood for some moments delivering a motherly message, while the conductor waited patiently with his hand on the bell cord. Embarrassed, the son still held his arm about his mother's waist. 'Start the car!' called out a man in a silk hat. 'It is church time now. Why can't people do this sort of thing before they start for church?' he grumbled. It had gone far enough for Mr. Norris. 'Young man,' he said, to the one who was now the center of all eyes, 'you just take all the time you want to say good-bye to your mother. You don't know when you will say it to her for the last time; and if any of these people are so worried over their sins that they must hurry to church, why, they might get down on their knees right here and pray.'

John Wesley possessed this happy faculty of administering reproof in the right way. One day, while travelling by stage coach, he fell in with a soldier who was habitually profane. After conversing with him for a while, Wesley said: "My friend, if I should so forget myself as to use profane language, I hope you will be good enough to remind me of it." The rebuke had the desired effect.

"Stop that man from speaking!" exclaimed Charles Wesley at one of the early conferences, when a preacher rose up, and, full of the love of Christ and irrepressible emotion, began to relate his religious experience. "Stop that man from speaking," said Charles; "let us attend to business!" But still the good man proceeded. "Unless he stops, I'll leave the conference," continued Charles. John Wesley, revelling in the itinerant's religious recital, effectually cooled the warmth of his brother's temper by quietly remarking, "Reach brother Charles his hat."

John Wesley, who was one of the best educated men of his day, once received the following note: "Mr. Wesley, you were a fellow in Oxford, and you know Greek and Latin and Hebrew. Mr. Wesley, God told me to tell you that He did not need your learning."

Mr. Wesley replied: "I doubt whether the Lord sent you with that message, for He never does anything superfluous, and I knew already what you say. Now, I am going to tell you something. The Lord did not tell me to tell you, but I am doing this on my own responsibility, that while on the one hand the Lord does not need my learning, on the other hand He does not need your ignorance."

(Ashland, Va.)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We are printing on this page the final appeal from our Home Mission Secretary, Dr. J. B. Lawrence, to the presidents of the missionary societies in the South. As you read this appeal will you ask your Heavenly Father to give you a similar conception of the missionary needs in our homeland? Then ask Him to use you in meeting that need.

We want to say again that your gifts during the Home Mission Week of Prayer will go directly to Home Missions and will NOT go through the cooperative program as it did last year. This is your opportunity to put forth your best efforts for Home Missions during 1931.

We are printing a message on the Circle Plan from Mrs. M. F. Doughty, chairman of second district. She is giving you some splendid suggestions regarding the Why and How of it. For further plans study the Manual of W. M. U. Methods or The Why and the How of W. M. U.

Special Rates

The railroads will give us special rates to our State W. M. U. Convention in April if we have as many as 75 coming on trains. The rate is one and one-half fare. Buy your ticket to Jackson and DO NOT FAIL TO ASK FOR A RECEIPT FROM YOUR AGENT WHEN YOU PURCHASE YOUR TICKET for you will have to have it to get a half fare rate back home.

Mrs. B. B. Richardson, 656 N. State, Jackson, Miss., is chairman of the homes committee during our convention. Do not fail to send in your name if you want bed and breakfast free.

Do not neglect the Margaret Memorial fund in your local society. We want to have this fund in hand by April if possible so we may make a full report to the state convention first, then to the Southern Baptist W. M. U. meeting in May.

My dear W. M. S. President:

As we draw nearer to the March Week of Prayer I cannot keep from feeling more and more anxious about the outcome. There are so many things depending upon this Week that my soul is constantly running out to our Heavenly Father in prayer for His great Spirit to move among us mightily.

I can add nothing to the appeal made in "Home Mission Trails"—I poured out my soul to you in that appeal—but I would re-emphasize that appeal. O, that I could visualize to you and your women the missionary needs in our homeland! If I could carry you into the desolate places, show you the host of souls starving for the "Bread of Life", and then point out to you the struggling, sacrificing, toiling band of missionaries—the thin line of veterans in the trenches for Christ in the home field—your heart, with mine, would break over the vision.

I know that you will pray for me in your Society—I have felt all along the sustaining arms of the Infinite in answer to the prayers of the W. M. U.—and I know that you will pray for the Board members, the missionaries and the work, but I want to earnestly entreat your Society to pray for me particularly that I may have a special endowment of wisdom and power from on High.

I cannot begin to tell you how difficult it is to administer the affairs of the Board and keep the work going with our receipts constantly decreasing as they are. Our receipts have fallen from \$632,392 in 1925, to \$407,357 in 1930, a

decrease of over \$225,000 per year in five years.

We must have more money or else we will have to abandon fields of work where we have labored long and hard to get the work started. Shall we give up those fields? Shall we retreat another inch? God forbid! But where shall we turn? The Cooperative Program is yielding less and less money to missions each year. We have come to the place where we have to depend upon the W. M. U. for any increase to our work as well as for the support of our work. The women have never failed their Lord; they will not fail Him now.

If every society will do its best, do what it believes Jesus will have it do, our women can, in the March Week of Prayer, save our Home Mission work. I appeal to you to make the offering a real offering. Plan for it. Pray over it. Boost it. Make much of it. The only hope for our Home Mission work, that I can see now, is the offering in the March Week of Prayer. O my dear Sister, in Christ's name I appeal to you to do your best.

Remember, every dollar you give goes directly into mission work. There are no charges of any kind against it—not a dime of overhead—it is all for missions and will go the way it is designated.

Your brother in Christ, J. B. Lawrence,
Executive Secretary-Treasurer.

Shall We Change Our Circles? Don't Be,

"A Deacon who doesn't Deak"
"A Circle which doesn't Circle".

Usually at the close of the year of the Societies the burning question before them is: Must we change the membership of our Circles? To the President who says, "We must" come a Chorus of dissenting voices, "We have worked so well together, we do not want to separate", "We haven't done so well this year and want another chance". "I can Never work with another group of women as happily as I have with this". And so the worried President writes to know, "Is it advisable to let the women have their way and leave the Circle as they are? To all such I would answer most emphatically, "No", for it is not best. The success of the Society Circle plan depends upon the changing of the Circles more than upon any other one feature of the whole plan.

If you allow the women to remain in the same circles each year the next year they will have the very excellent "Southern Baptist Reason". "We did not do it last year", and in a few years you have clannish groups of women who will never consent to a change. Let nothing keep you from changing each year.

Then comes this question, "Why should we change the Circles?" 1st. Your efficiency depends upon it. It prevents cliques which in time become selfish and hinders the work.

2nd. Changing promotes acquaintanceship in the church. Circle members come to know each other during the twelve months they work together and at the end of the year should be willing to know other women equally well.

3rd. It keeps the organization pliable, instead of the exclusive little circles of women which we have had in the past, working in the same groove or rut, year after year, we have changing groups of women with different viewpoints coming from each other and keeping the organization awake and alive.

4th. It affords continual variety. Each year, every woman has a new set of women to work with, hence there is no palling with each other

or growing tired of the same faces,—and voices.

5th. It's the plan which has given best results for years. And increasing approvals of this plan are coming in from all, especially those societies which have had it the longest.

This does not mean that a circle chairman can serve only one year; however, it is advisable that she serve no longer than two years, as she will have a new group of women each year. And now we come to the place of "How". How shall we change the circles? There are many successful plans, but the following is one of the best: After taking out names of the Business Woman's Circle, and the Home Circle, the remaining names are carefully divided into three groups—Workers, Medium Workers, and Indifferent. The names of these members are written on slips of paper and an equal number of names from each of the groups are put into plates and from these plates the temporary chairman draws their quota of members. Some societies request president or the executive committee to arrange the circles. The executive committee usually selects the chairman from each circle or the circle may elect their own chairman with other officers. In so far as your material will allow you, each circle should contain the following: 1st. A spiritually minded woman and Bible student. 2nd. A tither. 3rd. A liberal giver of her means. 4th. A woman who has patience and deep consecration. 5th. A woman who is interested in missionary work, literature and mission study.

The question comes to me so many times too, "How many members should there be in a circle?" The circles are generally larger in new societies as they have a larger proportion of indifferent women. Usually in a large society, however, twenty is the largest number to be considered for a circle. Ten, twelve or fifteen is a better size. Every society with more than fifteen members should have circles and change the membership of the circles annually. After the second year the question will never arise again in the society for they will see the great benefits to be derived from this phase of the circle plan. This is written in love with the hope that it will help our women to see that self must be laid on the altar, God first and then all things will work out well, and to my mind if all the societies of the States would work out this changing circle plan there would not be the great host of women in our churches that are not enlisted in this work of the Woman's Missionary Union. We would simply go after them. Won't you try it?

Mrs. M. F. Doughty,
Shaw, Mississippi.

Judging that many of you noticed in our last week's Record that we are anxious to have on display at our W. M. U. Convention in April Posters that we have used in our W. M. U. work. If you have a poster that you feel has in any way contributed toward making the work in your Y. W. A., G. A., R. A. and Sunbeams more attractive please mail that poster to State W. M. U. Office not later than April the 5th. We will have these arranged in a special room that you might have the opportunity to visit this display and gather ideas that will prove helpful in your work back home.

We are counting on every W. M. U. member in the State to help in this brand new thing we've undertaken. Young People's Leaders, Local, Associational, and District we are counting on YOU.

Mrs. S. A. Williams,
State Chairman.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Eighty Years Ago

It was at the little city of Ray-
mond, in Hinds County, that the
Baptist Convention met in its thir-
teenth annual session, on Nov. 8, 9,
10 and 12, 1849. That was a long
while ago, and I am sure that not
a person is living today who was
present on that memorable occasion.
These old worthies who held up the
banner of the cross in those far
away days have all gone to their
rewards.

My thoughts were directed to this
particular meeting of our Conven-
tion by the fact that Miss Maggie
Hightower, of Pilgrim's Rest Bap-
tist Church, Yalobusha County, giv-
ing me a minute of it. This minute
was found among the effects of her
grandfather, Rev. John Reid Gold-
ing, who then lived near Walthall,
which now is in Webster County.
He was a prominent minister in that
part of the state 75 years ago.

The introductory sermon was
preached by Eld. S. S. Lattimore,
who was later in the meeting elected
president of the body. Other offi-
cers elected were W. Carey Crane,
corresponding secretary; W. Jordan
Denson, recording secretary; M. W.
Phillips, treasurer; vice-presidents
were Benj. Whitfield, John Micou,
J. C. Keeney, W. L. Balfour, Wm.
Minter and L. B. Holloway. A long
list of directors was appointed,
among whom we mention Lee Com-
pere, W. M. Farrar, S. Thigpen, G.
H. Martin, W. H. Holcombe, I. T.
Tichenor, James G. Hall, Geo. Tuck-
er and T. G. Blewett.

The Baptist Church at Biloxi was
reported as being burdened with a
debt of \$120.00 that was embarrass-
ing it, so this amount was raised by
public subscription. Such a debt to-
day would not be thought very bur-
densome, as many of our churches
are owing thousands. Reports were
read and discussed as usual. The
report on Publications was read by
I. T. Tichenor, and said the follow-
ing: "Resolved, That the South-
Western Baptist Chronicle be rec-
ommended to the patronage of our
brethren generally, and that, so far
as it may subserve that purpose, it

shall be regarded as the organ of the
denomination in the state". Other
papers mentioned in the report were
Alabama Baptist Advocate, Tennes-
see Baptist, Christian Index, Indian
Advocate, Western Baptist Review,
Missionary Journal. So far as I
know the Christian Index is the only
one of these papers that has weath-
ered the storms these eighty years
and is still doing business. Where
the South-Western Baptist Chroni-
cle, which was recommended as the
state organ, was published, I do not
know.

Among some of the preachers
listed as living in the state at that
time I find the names of N. L.
Clarke, L. P. Murrell, J. C. Martin,
A. Goss, S. Thigpen, N. Robertson,
Sr. and Jr., A. H. Booth, M. Ball,
S. S. Lattimore, R. Crenshaw, Nel-
son Sansing, B. S. Fant, R. Y. Ras-
berry, J. J. S. Miles, Wm. Denson.

The Mississippi Baptist Education
Society met at the same time and
place. "The objects of this society
shall be to aid indigent young men,
called of God to preach the gospel,
in acquiring an education, and with
the design, when in the providence
of God it may be thought advisable,
to establish a literary institution".
These were worthy objects. A long
list "Of yearly subscriptions for
life" was printed in the minutes.

As we read the names of the
worthy men who attended this Con-
vention and think of their service
and loyalty to the Master's cause
our hearts are made to rejoice that
we had such predecessors in the
work. May we prove worthy suc-
cessors. May their names ever live
in our memory and move us to noble
deeds.

Rev. John Reid Golding, mentioned
above, left also many of his sermon
outlines, some of which Miss High-
tower has and will preserve. One
of these was on the 122nd Psalm,
"The Joy of Church Attendance";
another was on I Samuel 2:9, "The
final perseverance of the saints".
He seemed to be an orthodox Bap-
tist all right.

The attendance upon the meeting
of the Baptist Bible Study Assem-
bly which met at Grenada last week
was good, and the study of the Acts
was interesting and profitable. The
Assembly will meet at Water Valley
third Monday in March.

It is now thought that the ar-
rangements have been completed for
Dr. M. E. Dodd, of Shreveport, to
conduct the meeting at Carrollton
and North Carrollton, combined, for
12 days beginning the 21st of July
and continuing through the first
Sunday in August. We invite you
to come over and worship with us.

While the pastor was away last
Sunday, Rev. Floyd Lummus kindly
consented to preach for the saints
at Pittsboro. I hear good things
said about his good sermon. He is
the superintendent of Pittsboro High
School.

At this writing Mrs. R. B. Gunter
is seriously ill at her home at Cof-
feeville. All are in deep sympathy
with her and her family in this sad
hour. One of God's most worthy
and capable servants is she, and her
place will be hard to fill. Some one

has said, "Death loves a shining
mark".

Brother Jackson, Superintendent
of the Anti-Saloon League work in
Mississippi, was speaking to the
schools through this section last
week on the prohibition question.
This is a question that should be
discussed these days, as the enemies
of prohibition are very active and
sending out much false literature
on the subject. Our children need
to know the truth about prohibition,
and the churches and the schools are
the places to tell it.

I want to commend the charge
given by Judge W. A. Alcorn to the
grand jury in his court recently, as
stated in the papers. He said that
conditions are many times better
now than when we had saloons, and
that any who said otherwise were
either ignorant of the facts, wilful
falsifiers or in favor of the liquor
trade. He told it right, and I want
to speak a good word for him. May
all of our judges come out this way
on this matter, and practice what
they talk.

BOLIVAR, TENN.

The First Baptist Church, Boli-
var, Tenn., Lyn Claybrook, Pastor,
recently held the most successful
and far-reaching S. S. and B. Y. P.
U. Training School in her history.
It was the Tenth Annual School.
The Departmental Books were used
throughout, from the Cradle Roll to
the Adult Department. Two courses
were offered in B. Y. P. U. work,
for Juniors and Intermediates. 167
were enrolled in the nine classes
and more than two hundred heard
the Inspirational Addresses, deliv-
ered the first three nights by Dr.
J. E. Skinner, Jackson, Tenn., and
the last two nights by Dr. R. E.
Guy, Jackson, Tenn. The faculty
was composed of Misses Collie and
Landress of the State S. S. Depart-
ment, Dr. J. E. Skinner and Mr. E.
M. Skinner and wife of Jackson,
Mrs. Z. F. Dorris and Rev. Lyn
Claybrook of Bolivar. This church
is praying for and expecting a per-
ennial revival which is all but on
now.

—Lyn Claybrook.

DREW AND NEIGHBORS

I had a rather unique experience
a few days ago. I had three for
baptism: One from Lombardy; the
pastor, Brother Deal, led him to
Christ, and a woman at Parchman
whom Brother Gullett led to Christ
and wanted to be baptized, and a
Chinese young man who was con-
verted in our church and was bap-
tized. All three of these were at
church in the afternoon of the
Lord's day, and this woman with
her stripes on was led down into
the water, and the Chinaman like-
wise was led down and was bap-
tized. The woman was perfectly
happy, as it seemed, and so was the
Chinaman, also the young man.

Jee Stephens, the Chinaman, is
now in the Moody Bible School, and
is preparing for mission work in
China.

I had baptized convicts before,
but not a woman. I had the privi-
lege of baptizing six or seven men
last year. Brother Gullett is a
great preacher and evangelist and

is the man for chaplain of our pris-
oners.

The Pastors of Sunflower County
met last Tuesday at Doddsville and
had a very good study of some
Scripture and reports from the dif-
fusion of the churches seems to be
very inspirational. Every organiza-
tion of the churches seem to be
functioning and throbbing with life.

Brother Walker of Moorhead is
enjoying his large congregations
and is constantly baptizing and has
five awaiting that ordinance now
and in fact all of the pastors made
good reports, Flowers, Sturgis,
Baldrige, Bell, Deal, and then we
had the pleasure of having Dr.
Chastain with us and to bring us a
good message of greeting.

—W. R. Cooper.

The dates of the Winona Lake
School of Theology for this coming
summer are Friday, July 9, through
Thursday, August 13, and the
courses offered are as follows: Dr.
J. A. Huffman, Dean, Christ's Pas-
sion and Triumph, and Greek New
Testament; Dr. Leander S. Keyser,
Christian Psychology and Ethics;
Dr. Julius R. Mantey, English Bible,
The Book of Revelation; Dr. George
L. Robinson, The Psalms; Dr. Mel-
vin Grove Kyle, The Problem of the
Pentateuch, and Historical Geogra-
phy. Further details and informa-
tion as to the expense and matricu-
lation may be secured by writing to
Dean J. A. Huffman, D.D., Winona
Lake, Indiana.

TITHING IN HARD TIMES

The Layman Company has twelve
new Bulletins on its list, including
one written especially for the pres-
ent day, "Tithing in Hard Times".
This is the best of all times to
spread the truth about tithing.
Minds and hearts are open.

Send post card for pamphlet,
"Teaching the Church to Tithe",
containing full directions for a ten-
weeks program of silent, church-
wide education at trifling expense.
Non-profit, non-sectarian, non-legal-
istic, but simple, clear and workable.
Address The Layman Company, 730
Rush St., Chicago.

Please mention The Baptist Rec-
ord, also give your denomination.

MID-TERM ENROLLMENT PARALLELS BEST OF YEARS

In view of the general depression,
the Southwestern Seminary has re-
cently experienced heartening fac-
tors. First, Mid-term enrollments
were fully up to that of the best of
previous years; second, there were
fewer withdrawals from school than
of previous years. With all entrants
counted, including the four terms of
the current session to date, the en-
rollment has approximated 500 stu-
dents. This has been the range,
500-560, since 1926.

The Mid-term entrants will num-
ber 25 with 14 men and 11 women.
Outside of 5 the others came from
Virginia, Nebraska, Missouri, Colo-
rado, Louisiana, Oklahoma, Illinois,
Tennessee, Mississippi and Panama.
The five is regarded to be a small
proportion from Texas.

—L. A. Myers.

Pay The Postman. Send No Money. Frost-
proof Cabbage and Onion plants, leading
varieties 500 60c, 1000 \$1.00, 3000 \$2.40.
Immediate shipment, satisfaction guaran-
teed. Jefferson Farms, Albany, Ga.

The Sunday School Department

SUNDAY SCHOOL LESSON

For

March 1, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: Jesus Sending Out Missionaries.

Golden Text: The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Luke 10:2.

The person really interested in this lesson should read the tenth chapter of Matthew, then begin with Luke 8:16 and read to 10:24.

Introduction

The lesson for this date is one that should be dear to the heart of every person who loves the Lord Jesus and lost souls. It sets before us definitely the way Jesus enlarged his work while here in person, and gives a foregleam of the larger commission as given to his disciples just before his ascension to glory.

There are several marked differences between the sending out of the twelve, and that of the seventy; but lack of space forbids much discussion here of those differences.

According to what seems to be correct data, the twelve were sent out early in 29 A.D., and the seventy near the close of the same year. The twelve were to confine themselves in their ministry to the Jews, while the seventy seem to have had more latitude in their work.

Some things of note had taken place between the dates of sending out these two groups of workers. John the Baptist had been beheaded, and open opposition to Jesus had become perceptible. He had openly declared to the apostles that he would himself be killed, but would rise from the dead. All of this pointed to his rejection by his own people, the opening of the Gospel to the Gentiles and the delay in setting up the kingdom of heaven on earth.

The Lesson Studied

Jesus was the world's greatest foreign missionary. How any one can claim to be a Christian and not believe in foreign missions is hard to understand, when Jesus came all the way from heaven to earth to save a lost race. The gospel "is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek", Rom. 1:16, so when Jesus sent forth the twelve, and later the seventy, they were to carry the gospel of salvation. So, when one person goes and tells another of God's love for lost men, and tells how through faith in Jesus, even the worst sinners may be saved, he is to that extent a missionary. But we are so constituted that we usually think, speak and act according to the common mode of such things. We are accustomed to think of the divisions of missionary endeavor, as State, Home and Foreign missions. But the important thing back of it all is to tell the lost of every nation, race and clime, the gospel message whereby they may be saved. Every form of Christian endeavor during this age of the

world revolves around this one grand center. Any thing that in any way detracts from that, is that much hindrance to the one prime object of Christ as given in the Great Commission as stated in Mat. 28:18-20. There will naturally be many by-products of Christianity, but these can never legitimately surpass the simple proclamation of the gospel. If I were asked to name the cause of all the causes of our denominational distress today, in the light of what I know of Bible teaching, I would be compelled to say that it is because we are spending so much more money, time and energy on the by-products of the gospel than we are on getting the gospel message to the lost. Read any denominational paper, attend any Baptist association or convention, or read an account of the proceedings of any State Mission Board meeting, and see if these statements are not true. Our noble Editor recently wrote a timely editorial on the way our churches have departed from the New Testament teachings in regard to women in our public church meetings. He could write one just as strong on the way we are majoring on minors, and minor-ing on the major in the expenditure of money given for the Cause of Christ. God says, "Then that honor me I will honor, and they that despise me shall be lightly esteemed". I Sam. 2:30. There is a reason for the deplorable condition we are in, and that reason is that the Devil hates the gospel of Christ whereby sinners are saved. His ministers have transformed themselves into ministers of light, II Cor. 11:13-15, and led our people away from the great purpose of our Lord in sending forth missionaries with the gospel which is the power of God unto the salvation of the lost. The Devil is pleased with any thing Christians do so long as they stay away from preaching that the blood of Jesus Christ is the only thing that will procure the salvation of a soul. The more attractive he can get them to make other things, the better he likes it. But while that is going on, God is withholding from us his presence, leadership, power and blessings, and we are headed for the rocks. I speak the truth in soberness and in the light of the revealed will of God as given to us in his word. What then is the remedy? Back to the work as we find it outlined in The Acts, and the epistles written by the apostles. The work now being done by the Presbyterians in Korea, is an example of what God wants his people to do. The mission work being done there now by that denomination is prospering as no other place in the world. There can be but one reason. They are conforming to the New Testament plan of carrying the gospel to the lost.

Teachings of the Lesson

1. The seventy were to go before Christ and prepare the way for him. That is our business now as Christians. We are during this age to prepare for him to come back and

set up his kingdom in fulfillment of prophecy.

2. The harvest then was white but the laborers were few. And after nineteen hundred years that condition still obtains and on a much larger scale. Since I can remember the doors have been opened to all the heathen of the world. At one time we were entering, and the Lord was prospering his work committed to us. "Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God . . . So ye abode in Kadesh many days . . . Then we turned, and took our journey into the wilderness", Deut. 1:26,46; 2:1.

3. Then the prayer was for more laborers. Now the laborers are praying to be sent, but our money is tied up in other things, and we do not send them.

4. The work required such haste they were not to salute any one by the way, neither go from house to house in a round of social entertainment. We do not hurry to the lost with the only thing that will save their souls from an eternal hell, like we do to save a child from a burning building.

5. They were to receive their needed support from those to whom they ministered. The New Testament distinctly teaches that ministers of the gospel are to be supported by those to whom they preach; but I some times wonder if we don't feel that the Spirit calls us to the place that offers the largest salary and best home?

6. When they entered a city, if they were not properly received, they were to leave it. No use wasting time with those who will not receive the gospel. There are others who will receive it; so hurry on to them.

7. They were to heal the sick and tell the people that the kingdom of God had come nigh unto them. Medical missions in a heathen land is a wonderful way of preparing for the gospel of Christ by which the lost are saved. Putting hundreds of thousands of dollars into hospitals in the home land in competition with State institutions, is quite another thing.

8. The cities where these missionaries went and were rejected, were held responsible for their refusal of the gospel. So, we too will be held responsible for our failure to use the golden opportunities God has given us to carry forward his work. The truth is, present conditions indicate that we are already being chastised for our disobedience.

BERWICK

The Berwick Baptist Church, at its monthly business meeting on Sunday, February 8, voted to go to half time, with preaching on the second and fourth Sundays.

God's people here are loyal and devoted to the task of spreading the gospel. We are indeed grateful for the blessing of God, and for the faithfulness of his people.

Our Sunday School and B. Y. P. U. are doing efficient work under capable and consecrated leadership.

As a church we are hoping and praying that we shall become a more efficient and effective force under the leadership of our Risen Lord, and Glorious Saviour. —A. Best.

CERTIFICATE OF ORDINATION

This is to certify that Brother Willard Knight, a student in Mississippi College, was ordained to the work of the gospel ministry, by prayer and laying on of the hands of the eldership, on the 25th day of January, 1931. He was called to ordination by the Mt. Pisgah Baptist Church, Carroll County, Mississippi, of which he is a member, which has had ample opportunity to become acquainted with his piety and ministerial gifts.

The ordaining council was composed of Brethren L. D. Sellers from Mt. Pisgah Baptist Church and R. Henderson from Central Baptist Church, Grenada, Mississippi, and the Deacons of Mt. Pisgah Church who after examination of candidate recommended him for ordination.

May he, like Barnabas, be full of the Holy Spirit and of faith, and through him may much people be added to the Lord.

—Secretary.

He's Never Right? Oh!

Child: "Mother says you're my aunt."

Lady: "Yes, dear, I am your aunt on your father's side."

Child: "Well, you're on the wrong side then, and you'll soon find out if you live with us."—Passing Show.

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of Malaria, Chills and Fever, and Dengue.

It is a Reliable, General Invigorating Tonic.

RED EYES Quickly cleared up by reading, sewing or driving. Dickey's Old Reliable Eye Water has given painless, prompt relief for 60 years. Price 25c. DICKY DRUG CO., Bristol, Va.

Free for Asthma During Winter

A Remarkable Method That Has Come to the Rescue of Asthmatics—Send Today for Free Trial

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged, do not abandon hope but send today for this free trial.

It is a way to find what progress may be for you in spite of all your past disappointments in your search for freedom from Asthma. So send for this free trial. Do it now. This notice is published that every sufferer may participate in this progressive method and first try the treatment free of charge. It is now known to thousands as the greatest boon that ever came into their lives. Send coupon today. Don't wait.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
310K Frontier Bldg., 462 Niagara St.,
Buffalo, N. Y.
Send free trial of your method to:

I see every char and others are granted till I just

What is of the wife

Let Jesus "It hath

put away a writing

unto you away his

of fornicat

mit adult

marry her

teth adult

Well if divorced

the divorc

Jesus and

"Wherefor

but one fl

hath joine

asunder".

did Moses

writing of

her away

Moses be

your hear

away your

ginning it

unto you

his wife e

and shall

adultery a

that is pu

ery. (Bol

Let's he

See 1 Cor

married I

the Lord,

from her

depart let

be reconcil

let not th

wife."

Do I be

3:33. "H

testimony

God is tr

"Let God

liar."

Don't g

up when

if not for

are living

galized be

Adultery b

true autho

While I

another th

mind. Wh

on the f

Prov. 29:3

are in aut

but when

the people

want to s

go to the

"Look wel

for the go

Yours t

BROT

The Bay

published

Board, wa

men. The

of a three

our Baptis

lication.

If the

lined in

Manual, b

it will tr

ligious lif

January 26, 1931
ORDINATION
y that Bro
udent in Miss
ordained to
el ministry,
on of the
the 25th day
was called
Mt. Pisgah
County, Miss
e is a member
ple opportunity
with his pie
ncil was com
D. Sellers from
Church and
Central Baptist
Mississippi, and
Pisgah Church
on of candidate
r ordination.
abas, be full
of faith, and
uch people be
—Secretary.
ht? Oh!
ys you're
am your
on the wrong
soon find
Passing Show
EARS—
MITH'S
ONIC
Malaria
Chills
and
Fever
Dengue
lear up at
wing or driving
table Eye Wash
s, prompt relief
ice 25c.
O., Bristol, Va
sthma
inter
Has Come
Send Today
terrible attack
and damp;
th don't fail
er Asthma Co.
arkable method
or whether
edy under
If you have
ried everything
relief; even
do not abandon
free trial.
progress may be
ast disappointment
freedom from
e trial. Do
ed that every
his progressive
ment free the
us the greatest
ir lives. See
ON
Niagara St.
ed to:

DIVORCES

I see from the proceedings of every chancery court in our county and others that a number of divorces are granted. I have thought on it till I just want to write about it.

What is the status or condition of the wife that has been divorced? Let Jesus answer. See Matt. 5:31,32. "It hath been said, whosoever shall put away his wife let him give her a writing of divorcement: But I say unto you that whosoever shall put away his wife saving for the excuse of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Bold face is mine.)

Well if that is the status of the divorced wife what is the status of the divorced husband? Again let Jesus answer. See Matt. 19:6-9. "Wherefore they are no more twain but one flesh. What therefore God hath joined together let no man put asunder". They said unto him Why did Moses then command to give a writing of divorcement and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so, and I say unto you whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery and whoso marrieth her that is put away committeth adultery. (Bold face mine.)

Let's hear Paul speak just here. See 1 Cor. 7:10,11. "And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband; But and if she depart let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife."

Do I believe all this? See John 3:33. "He that hath received his testimony hath set to his seal that God is true." See also Rom. 3:4. "Let God be true but every man a liar."

Don't get your feathers ruffled up when I say that divorced cases if not for the one cause, fornication, are living in legalized adultery! Legalized because our laws permit it. Adultery because the Bible, the only true authority, forbids it.

While I am saying let me say another thing that comes up in my mind. What I want to say is based on the following scripture: See Prov. 29:3. "When the righteous are in authority the people rejoice but when the wicked beareth rule the people mourn." Now what I want to say just here is when you go to the ballot box this summer "Look well to your ballot and vote for the good of your country."

Yours truly,

—J. L. Williams.

—BR—

BROTHERHOOD MANUAL

The Baptist Brotherhood Manual, published by the Sunday School Board, was dedicated to Christian men. The author conceived the idea of a three-fold development among our Baptist laymen, hence, the publication.

If the plan of organization, outlined in the Baptist Brotherhood Manual, be adopted and followed, it will train our men in their religious life, develop a greater com-

munity spirit and prepare them for a larger church service.

There are nine chapters in the Manual; setting forth the membership of the Brotherhood, need of the Brotherhood, work of the Brotherhood, organization of the Brotherhood, officers and executive board of the Brotherhood, religious education of the Brotherhood, community service of the Brotherhood, individual service of the local and associational Brotherhoods. There are constitution and by-laws for both, local and associational Brotherhoods, as well as Kerfoot's Parliamentary Law or organization, in the last few pages of the book.

The Manual may be purchased from any Baptist Book Store at the retail price of \$0.60 per copy. Should your Book Store not have copies of the Manual on hand, the Manager will gladly order your supply.

The group of laymen wishing to organize a Brotherhood should devote five nights in the study of the Manual before setting up an organization. This will give them a clear-cut conception of the Brotherhood work and guarantee the permanency of the organization. Those entering such a course of study are exempt from any examination. The brother attending this course of study, taking part in the discussions and reading the Manual through will be entitled to a Brotherhood diploma.

Since the Manual was written expressly for Baptists men and dedicated to them, may we not adopt it as our Brotherhood handbook and suggest its use among the brethren of the denomination?

—D. R. Isom, Secretary,
Louisiana Baptist Brotherhood,
Shreveport, La.

—BR—

A NOTE OF PROGRESS

—O—

It was my happy privilege to spend the third Sunday in February with the saints at Athens. Not the classic city of Greece, but a little country church about eight miles from Mendenhall. This community was formerly known as "Six Town" and was known also as headquarters for sins of the most flagrant character. About ten years ago Bro. A. J. Linton began a school-house appointment, followed later by a revival of great power. Nine years ago a church was organized, under his leadership, that proved a great blessing to the community, for it has been transformed into one of the most desirable neighborhoods to be found. Their young people are a most hopeful set. They have recently held a study course for the Senior B. Y. P. U. Thirteen took the course, all receiving seals, as they already held diplomas. Bro. O. P. Moore, the young consecrated pastor, taught the class. Since 1928 fifty-seven diplomas and nineteen seals have been awarded. And remember this is just a small country community. Bro. Moore is the leader of both the religious and social life of these young people, and leading them in the spirit of Christ. Here is a demonstration that the Gospel still has power to bless the people to the glory of God.

—J. P. W.

"FOR WOMEN"

In the Record of February 12, in my article headed "The Cause is From the Lord" two words were left out by the type setter that made me appear so ridiculous that I will hasten to correct it. The type made me say: "We are also very jealous of the Old Book, and still believe that it is wrong to speak publicly before mixed assemblies, in the churches". But what I really said was: "We are also very jealous of the Old Book, and still believe that it is wrong for women to speak publicly before mixed assemblies, in the churches". Only two words missing—"for women"—but the two words makes all the difference in the world. And while I am making this correction let me say that the two words left out of the article are very important words, for I am "for women"; God bless them. We could not get along without them. A home without a woman in it, is no home at all. Society without women is worthless. And our good consecrated women are worth more in the church than ten ordinary men. And when I say: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"; and that, "it is a shame for women to speak in the church", I do not say it for the lack of respect toward them, but I say it because all scripture is given by inspiration of God, and it is the respect and reverence that I have for God's word that makes me take the stand that I do. It is wrong for women to speak in the church because God forbids it. Or rather, let me turn it around; if it was not wrong, God would not have forbidden it. To be plain, it is rebellion against God, and God says, "rebellion is as the sin of witchcraft". One of the sins that caused King Saul to lose his kingdom was that of usurping the office of the priesthood. He did it, of course, for the sake of expediency; and that is the reason our women persist in public speaking. They hope for the end to justify the means. But we are told that "To obey is better than sacrifice". And I believe with all my heart, that one of the causes of the embarrassment of Southern

COLIC

QUICK RELIEF

MRS. WINSLOW'S SYRUP

A few drops of Mrs. Winslow's Syrup seldom fail to relieve Colic Pains. Mrs. Winslow's Syrup used for nearly 100 years, is made especially for infants and children. Keep it handy and use it for constipation, colds, stomach ache, teething and similar ills of children. Harmless. Contains nothing your own doctor would't prescribe. At all drug stores. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE. ANGLO-AMERICAN DRUG CO. 75 West St., Dept. 11, New York, N.Y.

Baptists is the stubbornness of our good women in refusing to obey God. But they are not altogether to blame. The pastors and deacons of our churches are more to blame than they are.

The Southern Baptist Convention is also to blame; and unless we repent of this sin, along with some other sins, that our good editor is now calling our attention to, we may just as well expect to face the rebuking hand of God, for God is not mocked.

—J. E. Heath.

GILLSBURG

Everything is moving along nicely in Gillsburg.

The saints are worshipping in a nice, commodious and comfortable new church house. The beauty and marvel of it all is, we have just about finished it without debt.

We have a fine, loyal band of real Christian men and women here to work with. We have some of the real salt of the earth here, who are actively engaged in the Lord's work.

The following is a report of our S. S. and B. Y. P. U. Sunday, Feb. 15, 1931:

Gillsburg Sunday School, number present, 70; B. Y. P. U., number present, 104. —S. W. Sproles.

SPEECH MADE BEAUTIFUL

Practical Lessons in English Diction
By HELEN STOCKDELL

"Miss Stockdell's book comes as a timely answer to a great need."

Price, net, \$1.00, postpaid

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
150 Fifth Ave. 420 Plum St. 740 Rush St.

CHURCHES WILL DEAL KINDLY WITH PASTORS

A worthy pastor does not demand thoughtful and kindly evidence of his people's affection, nor that they shall provide against a day of need for him and his dependents. But thoughtful members of a church do find many ways to compensate him for his labors and sacrifices.

The spiritual pastor, like Paul, serves in spiritual things and fears to demand his rights in material things beyond the present physical needs, lest men should consider him mercenary in his ministry.

However, the duty of the church, as stated in the Scriptures, is clear. The church among other things should provide against need in the pastor's old age and in case of his disability and for his family in case of death. Service Annuity Certificates enable churches to co-operate with the pastor and with the denomination in making such provision. Members of churches should write us for information concerning these certificates.

SERVICE ANNUITY DEPARTMENT

of the

RELIEF AND ANNUITY BOARD OF The SOUTHERN BAPTIST CONVENTION

Thos. J. Watts,
Executive Secretary

H. F. Vermillion
Managing Director

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY No. 9: Feb. 26th
The Centurion's Servant: Luke 7:1-10

An officer in Capernaum, a man who had 100 men in his charge, was troubled because he had a servant whom he loved, who was very sick, about to die. This officer was not a Jew, so perhaps he hesitated to go to Jesus himself, but when he heard that the Lord had come home again, he got some of the Jewish elders to go to Him and ask that He heal the sick man. The elders said to Jesus that this friend of theirs was one He ought to help, because he was a good man who loved the Jews and had built a church for them. So Jesus went with them, and when they were close to his home, he sent men to Him to tell Him not to come to his house. Perhaps a sense of his own sinfulness made him feel he was not worthy to welcome Jesus into his home; at any rate, he says he is not worthy, and that He must not come. But he surprises even the Lord when he goes on to say that he knows Jesus can heal the sick one by a word, tho' He is absent. He himself, he says, has authority over his servants, and he knows that Jesus has authority far greater over this disease. The Lord said to the people who, as usual, were crowding about Him, that He had not found so great faith even in their own nation. He rewarded this faith, for when the messengers got home, they found the sick man well.

Questions

1. To what nation did the centurion belong?
2. What two characteristics did he show in his dealings with Jesus? Luke 7:6,7.
3. What characteristics did he show in his dealings with the Jews? Luke 7:4,5.
4. What fine quality did he show towards his servant? Luke 7:2.

My dear Children:

I should like to hear from some of you what you did on St. Valentine's Day, Feb. 14th, that is, what valentines you got, how many you sent, whether you went to a party; also, whether you went to an entertainment on Washington's Birthday, Feb. 22nd, either in school or at some one's home.

I am pleased with the pretty Valentines the Sunbeams of Clarke College sent for the orphans. They are very attractive, and that was a fine thing for the children to do. I know the orphan children will like them, too. I saw some little children who are not orphans who wanted them.

We are doing pretty well now in getting up our \$10.00 gift each month for the Orphans. The February contribution was sent early in the month.

Well, let me hear from you now, about those two holidays of this month.

Much love from

Mrs. Lipsey.

Newton, Miss., Feb. 12, 1931.
Mrs. P. I. Lipsey,
Jackson, Miss.

Dear Mrs. Lipsey:

The College Sunbeam Band are sending Valentines to be forwarded to the Orphans. We have a band of working Sunbeams. In January, they collected pictures for scrap books for children in Newton Hospital. Several of the children study Bible Story on Children's Circle page of Baptist Record. Love and best wishes to you and the Orphans.

Wilmer, Malcolm, Maxine and Besse Harris Spence, Enoch and Francis Purvis, Annie Mae Kitchens, Zeline Kitchens, Noveline Jones, Reed,

Ruth, Carolyn and Bettie Lou Smith, Larry, Elton and Birdie Holmes, Betty Clark, Rosalee James, John Thomas and Henry Carter, Elizabeth and Emmette Jones, Mary Bush Sheppard.

I sent your Valentines, children, and know the children at the Orphanage will enjoy them. They are mighty cute—the Valentines, I mean. Be sure to tell us what you do in March.

Prize-Winning Answers

Lucedale, Miss., Feb. 14, 1931.

Dear Mrs. Lipsey:

May I join your Circle? I'm 12 years old and in the 8th grade. I'm sending the answers to the Bible questions. And I give every Sunday to the Orphans through the Co-operative Program. With love,
Annie Bell Jenkins.

1. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Isaiah 35:5.

2. Jesus knew they had faith and perhaps he wanted to make that faith greater.

3. Perhaps it was because they did not know how to care for their eyes when they were children and injured them, thus resulting in blindness when they were grown.

4. Perhaps it was because he didn't want the Pharisees to criticize him and because he didn't want to be famous in that way.

5. If he had cured me I suspect I would have wanted to shout and sing and I would tell others so they could be cured too. I'm sure I would love him always and want to do as he said.

Thank you, Annie Bell; very well done.

Blue Mountain, Miss., Feb. 9, 1931.

Dear Mrs. Lipsey:

I am a boy 11 years old and will be 12 Feb. 23. I am in the 7th grade, and it's awful hard. I have five teachers and study five books. I have the answers of your questions of Feb. 5th. Your friend,

Winborn Gurney.

I was glad to get your answers, Winborn, but sorry we had already published these answers and have the next ones for this week. You certainly have lots of teachers and lots of books.

Newton, Miss., Feb. 7, 1931.

Dear Mrs. Lipsey:

I am a little girl 11 years old, and in the fifth grade. My teacher's name is Miss Moffatt. I have a little sister 8 years old, and a little brother 5 years old. The Clarke College Sunbeam Band is sending 25 cents to the orphans. Love,
Noveline Jones.

We thank the Sunbeams for the money, Noveline. The Clarke College Sunbeams are always working at something, I believe, and that is fine.

Stewart, Miss., Feb. 10, 1931.

Mrs. P. I. Lipsey,

Jackson, Miss.

Dear Mrs. Lipsey:

I am sending the answers to Bible Question No. 6 and hope they are correct. With love to Mrs. Lipsey and all,

Miss Gracie Box,
Route 2, Stewart, Miss.

LONGVIEW

For the first time since 1919, it is my pleasure to be "at home" in my home state. We came to the Longview-Sturgis field from the Boyles Church in Birmingham, Ala. We have been given a most hearty welcome by all these good people

and feel that our stay here is going to be a happy one indeed. The people are missionary in spirit; have cooperated splendidly in every plan to stimulate the work and all of us look forward to a good year. Regular study courses are being taken by both missionary societies and plans are being made for the organization of all the auxiliaries. An envelope is to be given every church member this month, along with a letter giving information as to our Home and Foreign work. We will try to secure an offering from every one for these two causes. We are planning a week's training school in each place when school is out in the spring. A bulletin is being put out for each church in the week preceding our preaching services and each will carry some information as to our denominational causes. One of the things that rejoices the pastor's heart is the fact that practically everyone remains for the worship service when Sunday School and B. Y. P. U. are over. We are looking forward to the renewing of our acquaintance with the Mississippi pastors we have known in former years. We are hoping to see the Record in all the homes soon. We covet the prayers of the brethren.

—W. H. Smith, Pastor.

HO! YE BAPTIST CLANS!

This is an attempt to contribute a bit in directing the attention of the Baptist Brotherhood of Mississippi to the Regional Meetings in the six districts and the State-wide Meeting in Jackson during the month of March for Information and Inspiration. Dr. Gunter and his advisers have planned these meetings for a specific purpose, and the noble aims will not be accomplished if we Baptists do not heed this call and attend these meetings. There is con-

siderable cost attached to meetings of this nature to secure the speakers of nation-wide prominence, and should we fail to come up to these appointed meetings, their efforts will prove to that extent fruitless.

Some one will say, That will be a busy time with us, and it will entail some expense! Yes, but listen! The High Schools of the state are now declaring a holiday to gather in regional field meets to eliminate the incompetent basketball teams, and a general state-wide meet will be held to still eliminate less competent teams, in which process the state champion team is to be selected. These meets are costing somebody a great expense and a lot of precious time. And all to what end? That athletics might have its day; and that adept ball players may forge ahead in competitive contests. That is all well and good.

But, Brother Baptist, shall we allow "the children of this world be wiser than the children of light?" Shall we allow those athletically inclined to show more life and enthusiasm, more zeal and loyalty for their cause than we who are in the biggest business in the world? Let the Baptist hosts respond to this call of Dr. Gunter to gather for one day regional meetings and then in a general state-wide meeting in Jackson that the Shame of Ignorance, and the Impediment of Indifference, and the Draw-back of Don't-care-ness, and the Blight of Suspicion, etc., etc., and so on may be eliminated, and that the twin virtues of Information and Inspiration may come out victors in the competitive contest in our work-a-day lives, so that we may be able to press on conquering and to conquer in Immanuel's name.

To your colors! Ye Baptist clans!
Yours to win in Christ's name,

—J. L. Boyd.

Pickens, Miss.

BLACKMAN'S MEDICATED SALT BRICK
The best known tonic for livestock. If your dealer cannot supply you, send us one dollar for four packages postage paid. Your dollar back if not pleased.
BLACKMAN STOCK MEDICINE COMPANY, Chattanooga, Tenn.



A GUIDE TO REAL BOOK VALUES

OUR SACRIFICES MAKE YOUR OPPORTUNITIES
MARCH IS BOOK READERS BIG MONTH

These Nine Volumes Reduced to Dollar Each

Get in touch with us for other extraordinary book reductions. Write or visit us now.

IN THE PALACE OF AMUHIA—Florence Pickard

Reduced from \$2.00 to \$1.00

The author dramatically draws portraits of biblical characters in an atmosphere of antiquity. The family will want to read this romantic love story of ancient Babylon, Amuhia, Daniel, Nebuchadnezzar.

The Prayer Life of Jesus—M. E. Dodd
Reduced from \$1.50 to \$1.00

Prayer presented as a mighty factor in the life of the Christian. The prayer life of Jesus as king, servant, man, and as God's son.

The Bible Our Heritage—E. C. Dargan
Reduced from \$1.50 to \$1.00

A rare contribution to the popular study of the Bible. Illuminating chapters devoted to its preservation, translation and contents.

HOLY PLACES AND PRECIOUS PROMISES—L. R. Scarborough

Reduced from \$1.60 to \$1.00

Whether or not you have ever visited the Holy Land, you will find your heart glued to these lines from the pen of a great, sympathetic follower of the Christ over the hills of Galilee and plains of Palestine.

Lamps of Gold—S. J. Porter
Reduced from \$1.75 to \$1.00

Long characterized as the poet-preacher of the South, our brilliant author draws upon rich mental resources of reading and reflection.

The Supernatural Jesus—George W. McDaniel
Reduced from \$1.75 to \$1.00

A passion for the Christ throbs through the book. His is masterful evidence and argument.

CLOVER, BRIER AND TANSY—O. C. S. Wallace

Reduced from \$1.75 to \$1.00

The sketches reveal shades of human nature fresh as the clover. The brier, too, has its lessons. You will return to study these pages.

Pure Gold—J. G. Bow
Reduced from \$1.50 to \$1.00

A wholesomeness about this story lifts it above the average love story. A wonderful help for those who face seemingly insurmountable difficulties.

A Lily of Samaria—W. A. Kleckner
Reduced from \$1.50 to \$1.00

A book of many stirring situations in which the author dramatizes such Bible characters as Elisha, Gehazi, Naaman and Benhadad.

BAPTIST BOOK STORE 502 E. Capitol Street JACKSON, MISSISSIPPI

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Bassfield Organizes Adult Union

Director Johnson of Bassfield reports the organization of an Adult union. Full details do not accompany the announcement, but we are happy to add this new union to our list. The Bassfield B. Y. P. U. work goes forward under capable leadership. This week they are having a Training School with Miss Durscherl helping, and we hope to report good results from this school.

Corinth First Adds Story Hour

Mrs. O. L. Haygood of First Church, Corinth, reports the Story Hour of that church. She is the leader and thoroughly consecrated to the work. They started with five members and now have fourteen. Recently two members were promoted to the Junior B. Y. P. U.; they provided certificates for them, had a special program to which the mothers and fathers were invited. Congratulations, First Corinth.

McCall Creek Reports Interesting Business Meeting

Concord B. Y. P. U. held their monthly business meeting in the home of Willis Cloy. The meeting was opened by the reading of Psalms XLII by the pastor, Rev. L. D. Wood. The union has been making progress, as was revealed by the reports of the officers and committees; one new member had been added to Group Two, Mr. Hoyt Bowlin being this member. Plans were made for reaching several others for membership. Before going refreshments were served. The next meeting is to be held one month hence in the home of Miss Elain Chisolm.

Nora Smith, Sunflower Co., Promotes Work Through Contest

A unique method in the nature of a contest is getting results in the B. Y. P. U. work of the Nora Smith Church. They have four automobiles on four tracks representing the four B. Y. P. U.'s of the church. Questions on the daily Bible readings are asked each Sunday evening, in spelling match style, and if the question is answered by the one asked it, that union's car moves forward. It is getting splendid results in daily Bible readings. The Intermediates are in the lead and Seniors next. A good contest conducted in the right way is a good thing to stimulate interest. Have you tried it?

Eight Point Record System Chart Available

The Sunday School Board has prepared for us a chart that presents the eight points in the Eight Point Record System showing what each point counts. This is wall size and ought to be on the wall of every B. Y. P. U. room. It makes it possible for every member to know readily just how to figure his grade. These charts are only 10 cents each, and will last for years. Order one each for your unions.

Shady Grove Awards Bible Readers Certificates

The following has been awarded the one year Bible Readers Certificate for Junior Bible readings: Blanche Amos, Francis King, Doris Izard, Cordell Hemphill, Dorothy Izard, Adrian Dearman, Maye Kilcrease. In addition to these three others receive the seal for doing the readings the second year: Charlotte Beasley, Maye Kilcrease and Dorothy Russell. These are the Juniors of the Shady Grove Church, Copiah County. Miss Maye Kilcrease, whose name appears with these Juniors, is the efficient leader of this union. They maintain a standard of excellence and are rated as one of our best Junior B. Y. P. U.'s in the state.

Senatobia Intermediates Organize

The Intermediate B. Y. P. U. was organized in December, 1930, with ten members, and at present we have fourteen. We organized on the basis of A-1. All the members first took a study course, using the Intermediate Manual as our text book. We are 100 per cent on this point. We learned what a real B. Y. P. U. is and we are living up to it. We have a program committee which meets each month. We make our programs from our Bibles, Baptist Record, Home and Foreign Fields, Intermediate and Leaders B. Y. P. U. Quarterlies. We render paperless programs at each of our weekly meetings. We are reading our Bibles daily and reaching all the other points. We are glad that we have the general organization because each Sunday night as the Adult, Seniors, Intermediate, and Junior Unions assemble in the church auditorium our general secretary reads the average grade of each union and of course we strive to be the best all-round union and more especially in the service of our Master. With our efficient leader, Mrs. Hudson, and the cooperation of all the officers as listed below and spirit of work on the part of all members we are expecting our union to take first place soon in our state work. The officers are as follows: President, Evelyn Rodman; vice-president, Grace Bass; secretary, Eloise Wait; corresponding secretary, Juanita Brents; B. R. leader, Gordon Miller; treasurer, Everett Whitten; pianist, Lila Clare Stevens; chorister, Robert Moore; group captain No. 1, Camille Gregory; group captain No. 2, Virginia Moore.

Under the efficient leadership of our pastor and new general director, Miss Ida White Dockery, the four unions are doing splendid work.

Eloise Wait, Secretary,
Intermediate B. Y. P. U.

—BR—
VAUGHAN W. M. S.

—o—
The Baptist Woman's Missionary Union of Vaughan, Miss., met Wednesday afternoon, Feb. 12, 1931,

in the home of Mrs. Fount Smith to study the Royal Service. The subject of the lesson, Measuring the Home Mission Task.

The meeting was opened with prayer by Mrs. Joe Wilson. The President, Mrs. B. C. Rush, had charge of the devotional, reading a few verses from the 13th chapter of Numbers. After a short business session, the meeting was turned over to Mrs. W. L. Wilson, who led the program, assisted by the following ladies: Mesdames Wilson, Smith, Pepper, Heard, Hayden and Rush. The meeting was closed with prayer by Mrs. F. C. Hayden, after which the hostess served a delicious salad course.

B. M. C. B. S. U. NOTES

The first, First Magnitude Award for 1931, went to B. M. C. This honor is one to be proud of. At one of the student chapel days, the significance of this award was fully explained by Miss Yarborough, student secretary, and Miss Elizabeth Mitchell, B. S. U. president.

One of the most instructive study weeks held at Blue Mountain, was the B. Y. P. U. training school of the week, Feb. 9-13. Miss Durscherl and Mr. Wilds, state workers, very effectively taught "Pilgrim's Progress" and "The Books of the Bible" to large classes. Dr. and Mrs. W. F. Yarborough, of Jasper, Ala., parents of the student secretary, were also guests during the week. Dr. Yarborough brought most inspiring messages at the chapel services each morning. At the noon day prayer meetings, one of the visitors spoke each day. The college authorities changed the order of classes a bit to make the schedule more convenient and so many more were able to enroll in the classes.

Continuing to be one of the greatest spiritual forces on the campus are the noon-day prayer services. This week the sisters on the campus are taking charge each noon. These

PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Record of Invention" form. No charge for information on how to proceed. Communications strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 313-C, Security Savings and Comm'l Bank Building (directly across street from Patent Office) Washington, D. C.

brief services are very worshipful and play such a big part in the B. S. U. life.

Lucile Ray, Reporter.

NOT THE WOMEN

In referring to the depression in religion, I do not believe that our ladies speaking and working in church have anything to do with it. Jesus used them to help him in his work of raising the dead and carrying the message of the risen Christ to his brethren. Our women are always working for the good of humanity and the glory of God. The trouble is bad business management. We are in the ditch up to our eyes. We have been growing worse and worse, and my idea is we will continue to do so as long as we keep the same ones in the lead. No sir, Mr. Editor, our women are not to blame. God does not approve of the way the work is being carried on. If he did it would go over the top.

—Jim Finley,
Sebastopol, Miss.

Brother Finley is invited to specify what is wrong with the business management and the leaders.—Editor.

—BR—
Mrs. J. L. Newsom, Sr.

Born November 6th, 1880; died February 18, 1931.

Service at 2 P.M. at the residence, conducted by Rev. C. F. Hinds, assisted by Rev. T. T. Williams.

Interment in Oakwood Cemetery.

Goal for Foreign Missions

\$850,000.00 raised by Southern Baptists for the Foreign Mission Board between January 1st and April 30th, and in addition a sum between May 1st and December 31st equal to that given during the corresponding period last year will provide for the 1931 budget of the Board. Let us set this as our goal.

\$850,000.00 by April 30th is a worthy and attainable goal. We have raised this much in the same period in other years. We made a good start in January by raising \$200,000.00.

\$850,000.00 Let us turn in and raise it. Let every person do what he can in the way he is led of God to do it, and the goal will be reached with rejoicing. On to the goal by April 30th!

T. B. Ray, Exec. Sec.,
Foreign Mission Board.

Richmond, Va.

CENTRAL BAPTIST CHURCH
Sunday Night—Jan. 25, 1931
"There Was A Man Sent From God
Whose Name Was John"

Why are not more people sent from God now? I think because they are not sendable. There are too many Christians who are not willing to sail under sealed orders. Abraham, when called to leave his kin and his country, went out not knowing whither he went. Paul, whom I like to refer to as "The Abraham of the New Testament" said: "We walk by faith and not by sight." For this reason Paul was sendable, and the Lord sent him. He sends all people who are sendable. Are you? John realized he was sent of God. John accepted the Lord's commission and the Lord's power. Thank God, He always gives power with the commission. God never calls upon anybody to do anything that is impossible for him to do.

To a man in deep distress who had come to see me, I said as he went out the front door: "Don't forget. No impossibility is a duty." "Please say that again," he replied. I did. He said, "Thank you, sir," and left.

It is blessedly true: No impossibility is a duty. On the other hand, it is just as true that No duty is impossible. You and I do everything the Lord wants us to do because His commands are always "enablings" as one has well put it. John was powerful because he accepted the commission and the power that went with it. John was a man of tremendous power, yet a man of great modesty. Genuinely powerful men and women are always modest. He was not that Light, said John the Gospeler, but was sent to bear witness of that that Light. When the leaders sent an important committee to interview him they said, "Art thou the Christ?" "No." "The prophet?" "No." "Elias?" "No." "Who art thou, that we may tell them that sent us?" And then the bigness of John stands forth as he says: "I am the voice of one crying in the wilderness." Whoever saw a voice? He didn't claim to be a person, not even a thing—just a voice, that's all. "I must decrease," says John, "while He must increase."

It is very true, my friends, that we can never amount to much until we are willing to be nothing. Only those, like John, who are willing to be nothing, to decrease, are really sendable. Some folk are too big, too important, too well educated to be sendable. I am sick and tired of hearing people place so much emphasis on the standing of the Lord's people; on looking upon those of wealth and social standing as being important Christians. The great Lincoln said, you remember, "God must have loved the common people or He wouldn't have made so many of them."

This man John had a good start. He was well born. Both his mother and father were descendants of the priestly line. Zacharias his father, was himself a priest. But Zacharias found his five words of skepticism very costly. It had been announced that Elizabeth should bear him a son. They were both past age. It required a miracle—just as it required a miracle for the virgin birth

of Jesus. But I am one who believes that it is no more difficult for God to bring Jesus into the world born of a virgin, than it was to bring John, his forerunner, into the world born when his parents were far past age. When the angel made this announcement to Zacharias he said, "Whereby shall I know this?" Only five simple words, yet how costly! The five words of skepticism cost Zacharias forty weeks of dumbness. My brother, my sister,



The Ultimate in
Burial Protection

It is fitting that the most beautiful of all provisions for the burial of the dead should also be the most absolute, the most permanent in protection. To achieve this result master artists have designed the Galion Cryptorium and master craftsmen have translated their vision into time-defying Armco Ingot Iron and solid seamless, everlasting bronze.

GALION
CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM

Into the protecting sanctuary of the Cryptorium no water can force entrance—no living organisms or corrupting elements from the covering earth. Casket and contents entrusted to its keeping remain inviolate from all external sources, throughout the revolving years.

Only the Cryptorium can impart to the final rites of interment the distinctive beauty that Cryptorium designers have visioned. Only the Cryptorium can furnish the Cryptorium guarantee which is the assurance of the "ultimate in burial protection." Yet the Cryptorium adds but little to the normal cost of mortuary service.

Mail the Coupon for this Book



This attractive book has been prepared expressly for those who must some day face the responsibility of providing the final resting place for some dear one. It should be read before that emergency presents itself. Write today for complimentary copy.

THE GALION METALLIC VAULT CO.
 Department J-4 Galion, Ohio

Please send a copy of this Book to

Name.....
 Address.....

be careful how you speak to God. A few words of doubting and skepticism may be very costly to you and me. And so the prophets through the centuries told of this forerunner, "The voice of one crying in the wilderness, prepare ye the way of the Lord; make straight in the desert a highway for our God." Valleys should be exalted, mountains brought low. The mightiest leveler in the world, my friends, is the Gospel of Jesus. The song says, "Six feet of earth makes us all one size." Whether that be true or not, I am very sure the Gospel of Jesus makes all of one size. No big I's and little U's. Not only were the valleys to be exalted and the mountains brought low, but the crooked was to be made straight. There is no such straightening force in the world as the Gospel of Jesus. We don't know much about John prior to his public ministry, for thirty years of his life is included in one verse, the last verse of one of the longest chapters in the Bible, Luke 1. Here is what it says about him:

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

Not many words, but much is involved there. He grew. It is a mighty good thing for the child to grow as he should. Mothers and fathers love to see the growth in the child. They feel sad when the head gets large and the body remains small. I have told you more than once of one of the most pathetic funerals I have ever conducted. I can see the dear fellow in my mind's eye now, thirty-five years old, one hundred and seventy-five pounds in weight, dressed in baby clothes. His body grew but his mind didn't. John grew and waxed strong in spirit—and that is the need of the world today. How strong he was! Strong as a lion, yet gentle as a lamb. Looking the proud pharisees in the eye he said, "Ye generation of vipers, who hath warned you to flee from the wrath to come?" He was exceedingly independent. He was not a preacher who would trim his sermon to suit his hearers. He would not refuse to say the thing that should be said because Brother A or Sister B might decline paying to his salary. He didn't require much for food—he lived on locusts and wild honey. His clothes bill wasn't high; his rent didn't bother him—he lived in the desert. This rough and rugged wilderness preacher was bold enough to look Herod, the wicked king, in the eye when he had taken his brother Philip's wife, and to this wicked king he said, "You ought not to have her." John had to pay for this dearly, for it cost him his head. And tradition tells us that the wicked Queen Herodias was so mad (look out when a woman is mad at you. I'd rather tackle ten mad men any time than one really mad woman. She can be gladder than a man and madder than a man. She can be worse than a man and better than a man.) Talk about being madder than a wet hen, this woman was madder than all the wet hens and dry hens put together. Tradition says she was so mad against John that when the head was brought to her on a charger

In Memoriam

Obituary

Mr. C. D. Roberts, better known as "Bud", passed to his reward Dec. 30, 1930. Funeral services were held at Georgetown Baptist Church, of which he had been a member for about ten years, and was conducted by the pastor, assisted by Dr. W. A. Hewitt of Jackson.

The last few years of his life were spent in the church, which he loved so much. We miss him in the town, community and church life.

Surviving are his wife, who was a daughter of the well known Baptist minister, Bro. Morris, two sons, two daughters and one sister.

God's blessings upon the family.
 —M. P. Jones, Pastor.

or dish, she pulled out the tongue and stuck a large needle through it. The fool, thinking she was punishing him who said, "You ought not to have her." Yes, John realized that he did not have to live. Nobody does. I hate to hear people talking and whining about, "I have to have a living." No you don't; because you don't have to live. The only thing you and I have to do is to be true while we are living.

Yes, the John the Baptist spirit will always win. It never has failed, it never will. He was also strong because he had the Nazarite vow placed upon him. He must drink neither wine nor strong drink. There is no danger of any man filling a drunkard's grave if he doesn't take the first drink. John never had to realize that:

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Nothing is more deceptive than liquor. It deceived the young student who took a keg of liquor into his college room. A friend remonstrating with him said, "Do you really think it helps you?" He said, "Yes; why when I first bought that keg of beer I couldn't lift it, but now I can carry it all around the room." Liquor is so deceiving that it makes the fool think he's wise and the weakling think he's strong and mighty. I shall never forget, when a merchant in Lenoire, men would sometimes send to Little Rock for a jug of "Bust-Skull" Liquor. They wouldn't drink it—they would guzzle it. I saw a man one day after "guzzling" from this gallon jug, jump on the back of his little mustang pony on which he rode from the country. His overcoat was very old, buttons gone; his hat was very old too, but he rode through the town with his overcoat flying out in the wind and yelling, "I can whip this whole town." And the fool thought he could. John was strong because he controlled himself. "He that controleth himself is greater than he that taketh a city." John's message was "Behold the Lamb of God that taketh away the sin of the world." Only in this Lamb of God is to be found our hope for salvation, our hope for service. Only in this Lamb of God is to be found our strength against the tempter. Every sort of tempta-

Thursday, February 26, 1931
 eating, drinking,
 doing—thank
 There hath no to
 but such as is
 God is faithful
 after you to be tem
 are able, but will
 also make a
 at ye may be abl

ENCOURAGING
 DEVELOPMENT
 CHRISTIAN WO

The following ded
 an by the first Pr
 erse College, Rev.
 and approved by t
 E. Converse: "I
 and hope that Con
 always truly relig
 denominational. I
 religion is essential
 purest and best in
 hereafter. I wish t
 really, but liberally
 Christian, for I b
 revelation of God
 salvation, and I con
 mit the College t
 guidance of God a
 sympathy and fidel
 men."

This outstanding
 deavored to realize
 founder by consiste
 certain policies
 points of agreem
 Christians, without
 doctrines peculiar
 denomination. The
 every Converse st
 aged to adopt is t
 the best life, and
 only through Chris
 Closely allied to
 ence is the policy
 College a home for
 dents. Under the
 the Dean, Resident
 tian and their as
 mestic attitude is
 formal and kindl
 doubts its genuin
 dominant sentimen
 some, home-like at
 Christianity is a w
 not merely a prob
 ual analysis.

Full information
 unusual education
 the inspiring influ
 Converse may be
 obligation from Pr
 Pell, Spartanburg,
 —B

GREAT REVIVAL
 By George

The Ogbomosh
 tion was held at
 rica, Dec. 12-14, 1
 Town Olla, twen
 Ogbomosh. Chri
 20 years ago.
 troubles, some pe
 these years. A
 witnessed at Olla
 More than fifty pe
 idols to become
 Christians. They
 to the church and
 in a large bonfire

GENUINE GRAY
 CUTS
 PRICE 25c
 W. F. GRAY
 708 Gray Bldg.

...eating, drinking, speaking, go-
...doing—thank God for the
...ards:

"There hath no temptation taken
...but such as is common to man,
...God is faithful, who will not
...after you to be tempted above that
...are able, but will, with the temp-
...ation, also make a way of escape,
...that ye may be able to bear it."

ENCOURAGING THE DEVELOPMENT OF TRUE CHRISTIAN WOMANHOOD

The following dedication was writ-
...an by the first President of Con-
...verse College, Rev. Dr. B. F. Wilson,
...and approved by the founder, Mr.
...E. Converse: "It is my desire
...and hope that Converse College be
...always truly religious, but never
...denominational. I believe that reli-
...gion is essential to all that is
...purest and best in life, here and
...hereafter. I wish the College to be
...really, but liberally and tolerantly,
...Christian, for I believe that the
...revelation of God in Christ is for
...salvation, and I commend and com-
...mit the College to the love and
...guidance of God and to the care,
...sympathy and fidelity of my fellow-
...men."

This outstanding college has en-
...deavored to realize the ideal of its
...founder by consistently maintaining
...certain policies emphasizing the
...points of agreement among all
...Christians, without minimizing the
...doctrines peculiar to any individual
...denomination. The attitude which
...every Converse student is encour-
...aged to adopt is that we must live
...the best life, and this is possible
...only through Christ.

Closely allied to religious influ-
...ence is the policy of making the
...College a home for its resident stu-
...dents. Under the supervision of
...the Dean, Resident Physician, Dieti-
...tian and their assistants, the do-
...mestic attitude is so simple, in-
...formal and kindly that no one
...doubts its genuine sincerity. The
...dominant sentiment in this whole-
...some, home-like atmosphere is that
...Christianity is a way of living, and
...not merely a problem for intellec-
...tual analysis.

Full information concerning the
...unusual educational facilities and
...the inspiring influences afforded at
...Converse may be secured without
...obligation from President Robert P.
...Pell, Spartanburg, S. C.

GREAT REVIVALS IN AFRICA By George Green

The Ogbomosho District Associa-
...tion was held at Olla, Nigeria, Af-
...rica, Dec. 12-14, 1930.

Town Olla, twenty-five miles from
...Ogbomosho. Christian work begun
...20 years ago. Many palavers,
...troubles, some persecutions during
...these years. A remarkable scene
...witnessed at Olla seven months ago.
...More than fifty persons turned from
...idols to become at least nominal
...Christians. They brought their idols
...to the church and then burnt them
...in a large bonfire. A wave of en-

thusiasm for Christianity swept the
...town. I went out there one Sunday
...morning two weeks after this awak-
...ening. Hundreds of people were
...gathered inside and outside the
...church building. Surely the Spirit
...of God was at work in that town.
...The younger brother of the chief
...had become a Christian and brought
...his Shango emblems as an evidence
...that he had turned from Shango,
...the god of thunder of the Yoruba
...people. I have those emblems hang-
...ing in my office now. The enthusi-
...asm for things Christian continues.
...A fine atmosphere for the Associa-
...tion meetings.

Reports from the churches show
...scores of people becoming Chris-
...tians.

Items from some of the reports:
...Ejigbo, many people coming to
...church and becoming Christians.

Ara, church recently organized,
...21 persons baptized, nearly 50 per-
...sons become Christians since last
...meeting of Association in July.

Ede—Sixty new people become
...Christians.

Iresi—More than two hundred
...people become Christians, many old
...people among them. Chiefs want
...to send their children to school.
...Church sends two men weekly to
...take service at Ila. No more fight-
...ing (quarrels) in the town any
...more.

Ire—Three churches united, and
...working together, sixty persons be-
...come Christians recently.

Offa—Sixty-three baptisms this
...year.

Many people awaiting baptism. I
...expect to visit these towns and bap-
...tize those who are ready about the
...latter part of the month.

The Association agreed to have
...an Association worker at one of the
...recently opened sections of Ogbomo-
...sho-Baki. The Association will con-
...tribute \$60 the first year toward the
...worker's support. A forward move-
...ment for the Association.

Splendid meetings were held in
...the service at Ila. No more fight-
...ket places. N. D. Oyerinde preached
...splendid sermon Sunday morning,
...Dec. 14th. 609 people present, in-
...cluding the chief and his body-guard
...and retinue. In the afternoon 700
...people went from Olla to a town
...called Oguodo, about 20 minutes
...walk from Olla. A fine service was
...held in the market place outside the
...chief's compound. Two hundred
...people of Oguodo with 700 from
...Olla made a fine crowd. This serv-
...ice was led by Evangelist Poppola,
...son of a former war chief of Og-
...bomosho. Returning to Olla an
...evening service was held outside the
...chief's compound. Hundreds of peo-
...ple were present; a meeting had
...been held on Saturday night outside
...the compound of the Balogun, the
...war chief (an old title still re-
...tained), so the gospel was widely
...proclaimed those days.

T. J. HARPER ORDAINED

The following news note may be
...of interest for the paper. Last
...Wednesday night here in Newton
...we ordained Brother T. J. Harper
...to the "work of the gospel minis-
...try".

Brother Harper is a citizen of
...Newton and has been for a few
...years. As a licensed preacher he
...has been filling appointments here

and there for some time. A few
...weeks ago a church called him to
...be their pastor, thus the occasion
...for his ordination.

He stood a fine examination be-
...fore a council authorized by the
...church. On advice of the council
...the church voted to proceed with
...the ordination.

Dr. J. F. Carter preached the or-
...dination sermon. And it was a good
...one. I wish he would send it to you
...for publication. It would be of great
...interest to all of us preachers. Bro.
...E. F. Jones led in the Special Prayer.
...Bro. W. R. Allmon presented the
...Bible, and in this case it was the
...presentation of "a" Bible; for his
...fellow students in college made him
...a present of a nice volume of the
...Bible. Bro. A. E. Phillips delivered
...the charge.

It was in all a very impressive
...service. Bro. Harper gives promise
...of faithful, efficient work as a
...preacher. Pray for him.

—J. E. Wills.

—BR—

DERMA, MISS.

At the regular monthly church
...service at Grays Port, ordination
...service was held and Brother H. G.
...Williams and Dr. E. C. Rouse were
...regularly ordained as deacons of the
...church by the following presbytery:

Rev. C. Z. Holland, pastor, Rev.
...Mr. Middleton of Woodland reading
...the duties of deacons as recorded
...in Timothy. Rev. J. H. Hooks of
...Grenada read the scriptural account
...of the first deacons and gave a fine
...charge. Dr. J. K. Avent of Gre-
...nada prayed the ordination prayer.
...The following visiting deacons as-
...sisted: W. G. Martin of Pleasant
...Grove, R. E. Perry of Grenada and

G. C. Mabry and W. M. Shelton of
...Derma.

The good people of Grays Port
...have recently remodeled their church
...building and have brother C. Z. Hol-
...land as their able pastor and the
...above named deacons just ordained
...and having a very fine village com-
...posed of the best Christian citizen-
...ship in the state, will no doubt do
...great good in the kingdom work as
...in other undertakings.

Very large crowd of fine people
...were in attendance at this service
...and it was indeed a treat to be there
...and enjoy the sweet fellowship and
...cordial greetings extended. —S.

—BR—
"Who is that fellow with the long
...hair?"

"He's a fellow from Yale."

"Oh, I've often heard of those
...Yale locks."

FRECKLES



Vanish In Few Nights

It seldom takes more than an ounce of
...Othine-double strength to clear the skin of
...ugly brown freckles. Othine is also a perfect
...bleach cream. Be sure to ask for Othine-
...double strength—sold at all drug stores
...under money back guarantee to remove all
...freckles and give you a lovely, milk-white
...complexion. If your dealer can't supply
...you, send \$1.15 to Othine Laboratories, Inc.,
...Buffalo, N. Y.

OTHINE DOUBLE STRENGTH

Missionary Warded Off Colds, By Using Vicks VapoRub Daily

Paul G. Dibble Found It "The One Thing" That
Is Thus Effective in India's Treacherous Climate

Paul G. Dibble, while stationed at
...the Baraca, Kilpank, Madras Mis-
...sion of South India, wrote interest-
...ingly and enthusiastically of his
...daily experience with Vicks Vapo-
...Rub—the modern external treat-
...ment for colds.

"In my own particular case", said
...Mr. Dibble, "I find that Vicks is the
...one thing that wards off a cold. In
...Madras the climate is very moist
...and we perspire a good deal. Any
...little breeze or draft easily chills
...and brings on a cold. Before going
...to bed and once or twice during the
...day, every day, I insert Vicks up
...my nostrils. This keeps my nasal
...passages clean, and seems to drive
...out any germs that may have taken
...up their home in my head. My wife
...and the two children use Vicks fre-
...quently, too."

Snuffing Vicks up the nose at the
...first sign of a cold is recommended
...to all of Vicks millions of friends.
...Another effective treatment is to
...melt a teaspoonful of Vicks in boil-
...ing water and inhale the steaming
...medicated vapors. This treatment
...has a most remarkable effect in re-
...lieving that "stuffed-up" feeling. If
...there is any discomfort of the
...throat, place some Vicks on the
...tongue and let it trickle down the

throat as it slowly melts.

Then, at bedtime, for any type of
...cold, rub Vicks on the throat and
...chest and get its long continued
...double effect during the night. For
...chest colds, after rubbing vigorous-
...ly with Vicks, spread on a thick
...coating and cover with warm flan-
...nel. Vicks attacks the cold two
...ways at once for relief: (1)
...Through the skin, like a poultice or
...plaster; and (2) Its medicated va-
...pors, released by body-heat are
...breathed in direct to irritated air-
...passages.



Jean and her jar of Vicks at a mission post
in India—sent us by Rev. A. L. Grey

GRAY'S OINTMENT
GENUINE
PRICE 25c
W. F. GRAY & COMPANY
Nashville, Tenn.

Cuts and scratches should
be promptly treated. Soothe,
heal and protect them with
Gray's Ointment
At all drug stores. For free
sample write
W. F. GRAY & COMPANY
208 Gray Bldg.,
Nashville, Tenn.

INFORMATIONAL AND INSPIRATIONAL MEETINGS FOR MARCH

TIMES AND PLACES OF MEETINGS

First Week

March 3—Meridian, Mississippi, First Baptist Church.

March 4—New Albany, Mississippi, First Baptist Church.

Second Week

March 10—Hattiesburg, Mississippi, First Baptist Church.

March 11—Brookhaven, Mississippi, First Baptist Church.

Third Week

March 17—Grenada, Mississippi, First Baptist Church.

March 18—Leland, Mississippi, First Baptist Church.

Fourth Week

March 24—Jackson, Mississippi—Statewide Meeting—First Baptist Church.

PROGRAM FOR REGIONAL MEETINGS

10:00 A.M.—3 minute reports from each county and district.

10:45 A.M.—Reports from colleges and seminaries and what they can do to make the Cooperative Program a success. 8 minutes each.

11:40 A.M.—State Missions and what it can do to make the Cooperative Program a success.

12:00 A.M.—Home Missions and what it can do to make the Cooperative Program a success.

12:30-1:30—Luncheon.

Afternoon

1:30 P.M.—Orphanage and what it can do to make the Cooperative Program a success.

1:40 P.M.—Hospitals and what they can do to make the Cooperative Program a success.

2:00 P.M.—Relief and Annuity Board and what it can do to make the Cooperative Program a success.

2:10 P.M.—Foreign Missions and what it can do to make the Cooperative Program a success—Mr. R. J. Inke—March 10-11.

2:30 P.M.—From here to the District Associations; or How Can The District Association Function In The April Appeal? Special and general discussion.

3:10 P.M.—From here to the churches; or What Am I Going To Do When I Go Back To My Church? Special and general discussion.

STATEWIDE MEETING

10:00 A.M.—Out Our Way—What We Have Done, Are Doing and Expect To Do In April In My District.
1. Norman W. Cox.

10:20 A.M.—2. H. R. Holcomb.

10:35 A.M.—3. J. A. Barnhill.

10:50 A.M.—Home Missions And The Cooperative Program—Dr. J. B. Lawrence.

11:20 A.M.—The Signs Of The Times Viewed From The Office Of The Executive Committee Of The Southern Baptist Convention—Dr. Austin Crouch.

12:00 A.M.—Luncheon.

Afternoon

1:00 P.M.—Out Our Way—What We Have Done, Are Doing And Expect To Do In April In My District.
1. J. W. Mayfield.

1:45 P.M.—2. J. M. Metts.

2:00 P.M.—3. W. M. Bostick.

2:15 P.M.—Foreign Missions—Dr. W. E. Sallee.

2:45 P.M.—Address—W. E. Holcomb.

COUNTIES IN VARIOUS DISTRICTS

District Number One—Tunica, Coahoma, Quitman, Bolivar, Leflore, Sunflower, Washington, Issaquena, Warren, Humphreys, Yazoo.

District Number Two—DeSoto, Tate, Panoia, Yalobusha, Tallahatchie, Calhoun, Grenada, Montgomery, Carroll, Holmes, Lafayette, Webster.

District Number Three—Marshall, Benton, Tippah, Alcorn, Tishomingo, Prentiss, Union, Pontotoc, Lee, Chickasaw, Monroe.

District Number Four—Clay, Lowndes, Choctaw, Oktibbeha, Attala, Winston, Noxubee, Leake, Neshoba, Kemper, Scott, Newton, Lauderdale, Clarke, Jasper.

District Number Five—Covington, Jones, Wayne, Lamar, Forrest, Greene, Pearl River, Jackson, Marion, Jefferson Davis, Smith.

District Number Six—Walthall, Pike, Amite, Wilkinson, Adams, Franklin, Lincoln, Lawrence, Jefferson, Copiah, Claiborne, Hinds, Rankin, Madison.

The Personnel

Mr. R. J. Inke—Prof. Rio Baptist College and Seminary.

Dr. Norman W. Cox—Pastor First Baptist Church, Meridian, Mississippi.

Dr. H. R. Holcomb—Pastor First Baptist Church, Tupelo, Mississippi.

Rev. J. A. Barnhill—Pastor Main Street Baptist Church, Hattiesburg, Mississippi.

Dr. J. B. Lawrence—Executive Secretary-Treasurer Home Mission Board, Atlanta, Georgia.

Dr. Austin Crouch—Executive Secretary The Executive Committee of the Southern Baptist Convention, Nashville, Tennessee.

Dr. J. W. Mayfield—Pastor First Baptist Church, McComb, Mississippi.

Rev. J. M. Metts—Pastor First Baptist Church, Water Valley, Mississippi.

Dr. W. M. Bostick—Pastor First Baptist Church, Clarksdale, Mississippi.

Dr. W. E. Sallee—Home Secretary Foreign Mission Board, Richmond, Virginia.

Mr. W. E. Holcomb—President Mississippi Baptist State Convention, Tupelo, Mississippi.

SINGING AT OUR WORK

Ernest O. Sellers

"That is not really work at which we find ourselves singing." To be true this will depend upon the meaning we give to the word WORK. If by work we mean toilsome, burdensome, care and effort, if we are driven to our task by the lash of necessity, or, do our duty like some chained galley-slave, we may be quite sure no melody will spring from the heart much less will "we find ourselves singing."

On the other hand if our work is to the achievement of some set goal, for the accomplishment of service for others or the blessing of mankind, the effort will not bulk as labor, the moments will not drag and the task, though hard and exacting, is for the time scarcely noticed. Like Jacob of old the time will pass as "but a few days", for the love we have for others or for our task.

Though it does not always work it is well worth while trying to sing even when we are not so disposed. There is power in song to affect our dispositions as well as help us physically to greater endeavor.

No man can in a public or an emphatic, explosive way long remain angry if he is seated. We are wise if we can get our opponent to take a seat while we talk matters over, and keep him seated (or get him to his knees). Someone has suggested that the chairs where committees and deacons meet ought to be stuffed chairs with easy backs so that friendly thoughts may dispose the occupants toward each other.

Church pews, however, should be sans cushions, more severe, lest the occupants forget the soul's activities and let physical comfort take the place of spiritual effort and concentration.

It has been suggested that there are two attitudes for proper praying, one of kneeling and the other of standing. Each of these call for special effort whereas sitting bolt upright with

eyes wandering everywhere or to be lolling comfortably is distracting to the real spirit of prayer. A physical effort will help to rouse the soul and stir thoughts to their depths.

The other night I heard some chorus singing over the radio. As I listened it quickened my pulse, stirred the imagination and I forgot "toils of the day." Anxiety, burdens, arguments, misunderstandings all faded away and for a time I lived in another world. Recently I sat through an evening program given by the incomparable St. Olaf Choir. As I listened heaven came down my soul to greet and in imagination I heard the angelic choirs singing the songs of Moses and the Lamb. I was truly "wafted away upon wings of song."

Watch a group of children. Ninety-five percent of their play is some form of running. Why? They just can't help it for energy seeking an outlet. They do not trudge to school, they run, and as they run and play they have no thought of work for they have as yet no comprehension of that word.

Just as song and activity dominate the life of childhood with no thought of "anxious care" let us trust our Heavenly Father, "who cares for us" and sing. Our song, like the melody singing about the home task, the man singing at his work bench, or the lad whistling and singing behind the plow, may often be an exceedingly simple melody. But as with the "beat of the feet we go along, singing a song," we will be lost in the enjoyment of fruitful labor and the anticipation of rest and fellowship with those we love and also with Him who has bestowed upon us this wonderful gift of song.

The Baptist Bible Institute,
New Orleans, La.

—BR—
This is the last issue in February, 1931. Please let us have your quarterly payment for individual subscription by return mail.

—BR—
Dr. O. L. Hailey says that there are three Negro Mohammedan places of worship in Detroit and three in Chicago.

—BR—
The Catholics in this country have been understood to favor a law forbidding verbal attacks on anybody's religion. They seem to have gotten such a law passed in Germany where the Catholics hold the balance of power, the chancellor being a Catholic. The law says, "Any person whose words or acts tend to outrage the just sensibilities of any member of a religious organization duly recognized by the state shall be subject to fine and imprisonment." Of course there is large room left here for interpretation according to the preferences and prejudices of the court. We are certainly opposed to outraging anybody's just sensibilities, but who is to determine when they are just? Some people's sensibilities are very easily outraged.

WHY DENOMINATIONAL COLLEGES ANYHOW?

—O—
The president of one of our denominational colleges has said that the aims of the Christian college are three: "(1) Religion before scholarship, without minimizing the latter. (2) Commitment in Christian people, as an instrument of service in the kingdom. (3) Teachers who are real Christians, who accept their work as a trust from God." We wonder how far this would generally be accepted by our denominational colleges? If it is not accepted, just what is the use of pouring our money into these denominational schools when the privately endowed institutions and the State institutions are better equipped and have more eminent professors? We believe profoundly in denominational schools but if a denominational school is not different from other schools, then for the life of us we cannot see why it should exist and why God's people should be continually burdened with its support. An eminent minister, living near one of our Baptist colleges, recently said to me, "There is absolutely no difference between the college and our State university so far as religion goes. Why make a pretense of that which is no longer true?"—Watchman Examiner.